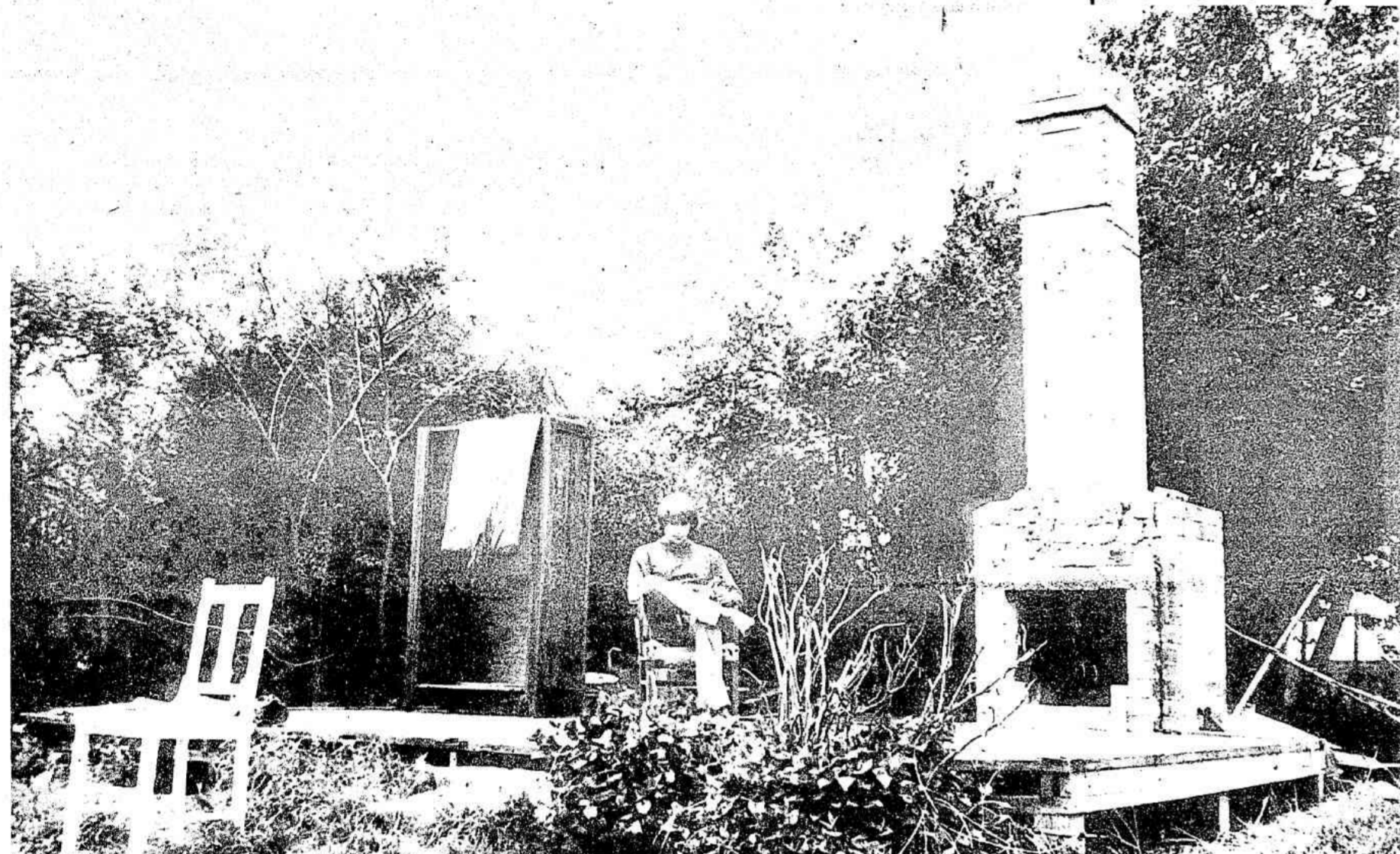


WORONI ON HOUSING

Volume 32 Number 2

(PART 1)



A.N.U. student enjoying his new fully air-conditioned and solar heated home.

ALSO INSIDE:

- **ABORIGINALES**
- **S.W. TASMANIA**
- **POLITICS ~**
- **HOME AND ABROAD**
- **YARTZ —AND MORE....**

editorial...

Volume 32 Number 2



Oh hi there! We are writing to you to express our growing concern at the atrocities that this concrete monolith of bureaucratic insensitivity has so recently undertaken against students. WAIT ON!.....This is only our second issue for the year! What's happening? It's not so much the question of whether we want a Union Bar to match the standards of the Park Royal Hotel (which incidentally the university owns), nor even the recent housing dilemma.... NO! The pain we feel generates from the the 'totally dictatorial manner in which these and other actions are achieved.

Students are given little choice on matters that ultimately affect our welfare. Some students for example are now forced to pay 60% of their income on rent while others are obliged to compete on the open market because accomodation on campus is limited (why did they remove two thirds of Corrin Dam Huts?) SO, although it's early in the academic year, we ask you to prepare yourselves to wage an attack against those elements in this community which impinge upon your freedom and lifestyle. WELCOME TO YOUR NIGHTMARE!

Editors:

Sandy Tiffin
Greg Falk
Paul O'Callaghan
Nick Gillard

Published by Louise Tarrant
for ANU Students' Association
Printed by Queanbeyan Age.

Thanking Julia Church
Ian Mason
Mark Bassett
Roland + Tony

LETTERS

Dear Editors,

I'm only new to university, so I don't know very much about anything. Apparently you editors are about the best-informed people around, so I've got a few questions. Firstly, what's assessment, I've read lots of pamphlets and seen all these posters around the place (garishly coloured and cheaply produced, too) on "assessment" and "democratic education" (which reminds me, how can education be democratic, that's what parliament is for) but I don't understand what these posters are trying to do. Assessment isn't really important, is it, and it's certainly nothing to do with me: teachers decide assessment, don't they? Secondly, what's student-staff control? That one's got me completely puzzled. Thirdly, what's this "Education through Action" about? Surely we learn by READING and WRITING, very different things. Fourthly, isn't there some rule about desecrating our beautiful buildings with posters, particularly red and green and black ones (eugh)? Someone should do something. Fifthly, just who do the A.N.U. Left Group think they are? Sixthly, who are they, in actual fact? Seventhly, how can I join them? Eighthly, have I asked enough questions?

J. Hudson
(a concerned student)

Dear Editors,

I'm writing to the Students' Association to express my gratitude for all the work that went into Orientation Week, especially the Saturday Night Concert. Janie Conway and Judy Small were new faces to me but they obviously knew a lot about singing and their own songs were of a high standard. I'd heard Jeannie Lewis and Margaret Roadknight before, individually and they were as good as ever - as a trio with Janie Conway they made great music.

Foreign Body, battling under the handicap of an inadequate sound system, displayed their musical ability and got everyone dancing with the old-time rock and roll. I think all of the hundreds (thousands?) who packed the Refectory would join with me in heartily congratulating all the people whose work behind the scenes made such a great night possible.

Yours sincerely,
Satisfied Fan.

Dear Eds,

I'm writing to congratulate you on your first edition. I've been talking to my friends and they also agree that it's much better than last year. The

artist who drew the front cover is a real talent. I hope we'll see more from him or her. I could truly say "Olympian Bull loved by all". (Mind you I haven't talked to any Liberals about it). Informative articles on food, environment, education and ANU services, culture and global affairs, with pictures to liven up the pages.....good to see. Finally, I approve of your articles on unemployment and the prominent position given to the "Right To Work" charter on the back page. If that is adopted by the government, then our position, when we graduate, will be that much more secure. Your forward thinking approach appeals to me and I hope you can keep up the high standard you have set.

Worth Reading

Dear Editors,

As a thoroughly decent chap who believes that tidiness is next to Godliness and a place in accountants heaven, I was shocked to see the mess that is laughingly (?) called Woroni. All those thick untidy blotches which you divided up your pages with, the crooked texts etc. It was so distracting that in my nervous reaction I found myself incapable of absorbing the informative text of your esteemed journal. Time to pull up your socks I'd say

Yours faithfully,
Albert Tidy.

ELECTION OF MEMBER OF COUNCIL BY UNDERGRADUATE STUDENTS

1. I give notice that it is necessary to hold an election of a member of Council by the undergraduate students of the University.

2. Persons eligible to vote are the students of the University enrolled for study for degrees of Bachelor, or for diplomas.

3. There is one seat to be filled, consequent upon a vacancy created by the election of Ms L. Tarrant to the office of President, ANU Students' Association. The President is ex-officio a member of Council. Under the relevant provision of the University Act the member elected will hold office until 29 September 1980, being the residue of Ms Tarrant's term of office.

4. I invite nominations of persons for election. In accordance with the provisions of the University Act, each person nominated must be a student of the Australian National University and have attained the age of 18 years.

5. The nominations must be made in writing by two persons qualified to take part in the election and must contain the written consent of the candidate to his nomination. Subject to this requirement no particular form of nomination is prescribed but specimen nomination forms are available from my office.

6. Nominations must reach my office by 10.00 am on Tuesday 18 March 1980. They should either be delivered to my office in the University, or posted to 'The Returning Officer, Australian National University, Box 4, Post Office, Canberra, A.C.T. 2600'. In either case the envelope should be clearly endorsed 'Election by Undergraduate Students'.

7. If there is more than one nomination a ballot will be necessary. Each person eligible to vote will be sent a voting paper and a notice setting out how the voter's preference is to be shown and prescribing a date and time by which voting papers must reach the Returning Officer.

8. A list of persons qualified and the provisions of the University Act, Statute and Rules concerning elections may be consulted at Miss P.M. White's office, lower ground floor, Chancery Annex.

G.E. Dicker
Registrar and Returning Officer.



First Meeting for 1980 of the

A.N.U. STUDENTS' ASSOCIATION

WEDNESDAY, 12th MARCH

8 pm Union Bistro

Student Association Elections:

Nominations open from the 25th February to 12 noon, 12th March for the following positions -

- Chairperson, Clubs & Societies Committee
- Chairperson, Education Committee
- Representative on Education Committee (2)
- Representative on Finance Committee (2)
- Representative on Clubs & Societies Committee (2)
- Representative on A.U.S. Committee
- Management Committee for Non-collegiate Accommodation (2)
- Co-ordinating Committee for University Student Accommodation (2)
- Welfare Officer.

The proposed demolition of the Capitol Theatre, at Manuka, is a typical example of a situation where the people of Canberra should have greater say in how their city is planned, for their benefit. There are frequent complaints that Canberra has no history or roots, and now one of our few truly 'historic' (in Canberra terms) large public buildings is to be destroyed to build a 'modern' theatre and offices. We don't want these in Canberra — surely we have enough already!



The Canberra Council of Overseas Students is conducting an "Introduction to Australia" weekend at Birrigai on the 14-16th of March. The weekend is for overseas students and Australians getting to know each other, and enjoy different social and sporting activities. Everyone is welcome. Contact Calmar Betts on 73 3311 (ext.60) for further details.

Well, the plush seat covers in the bar are standing up to the strain of student life well! Little more than a week after they were installed, one already has a large burn mark. They should look really lovely by the end of the year!

The Vice-Chancellor (without consultation of other academics) has decided to suspend the academic exchange programmes with Russia, in keeping with Fraser's hysterical Russian boycott.

The best that can be said about that is that at least The Establishment is consistently hypocritical.

NEW HOURS FOR COUNSELLING CENTRE

Additional hours are being provided on a Wednesday evening when counselling will be available until 8pm for those unable to come during the day. These arrangements will start on Wednesday march 5th.

Counselling Centre hours are —
 Monday 9 - 5
 Tuesday 9 - 5
 Wednesday 9 - 8
 Thursday 9 - 5
 Friday 9 - 5

Margaret Evans
 Principal Counsellor



AUSTRALIAN NATIONAL UNIVERSITY SPORTS UNION

1980 Sports Union Election

The 1980 Sports Union elections will be held on March 18th, March 19th and March 20th, 1980.

Nominations for:
 President
 Vice President,
 Treasurer,
 Six (6) Council members

should be submitted to the Sports Union Office by 4.00 pm, Thursday, March 13th, 1980.

Nomination forms and Electoral Regulations may be obtained from the Sports Union Office.

Note: Only full members and persons who have nominated to become members of the Sports Union are eligible to stand for election and vote at the election.

Philip G. Brodsky,
 Returning Officer.
 15th February, 1980.

BUS SERVICE

The A.C.T. Omnibus Network has agreed to provide a special bus service from Narellan House via the A.N.U. and Bruce T.A.F.E. College to the Canberra College of Advanced Education.

The service will operate once a day on a trial basis for the first semester of 1980 commencing 3 March 1980.

The average fare will be about 30 cents per passenger.

The route and times are as follows:

- 8.55am Leave Narellan House
- 9.00am Stop at Alinga/Northbourne Ave. (Express Route 333)
- 9.03am *Barry Drive/Clunies Ross intersection(ANU)
- 9.10am Haydon/Battye St (Bruce TAFE)
- 9.15am Arrive CCAE

*ACTION has been asked to consider a revised route which runs through the ANU campus close to the halls and colleges.

ANU FILM GROUP

ANNUAL GENERAL MEETING

8.00 pm Wednesday 12 March

UNION BRIDGE

There will be the selection or election of the committee of management for 1980.

FOR YOUR DIARY

"Timor — Isle of Fear; Isle of Hope" and "Sawrana" (about the Eritrean Struggle) are presented by "Eureka Films" at Theatre J, Canberra TAFE College Coranderk St., Reid on March 11th, Tuesday.

March 13 sees the "Police" Concert at the Bruce Stadium \$9.50 a ticket. We're going to see in future if we can get a student discount on concerts etc. that we advertise.

Alternatively the ANU Film Group's screening Henry IV and Richard III.

This Thursday, nominations close for the Sports Union elections. Voting will take place on the 18, 29 and 20.

On the 19th of March the Right to Work Committee (See Right to Work Charter on the back of Woroni No. 1) is holding a day of protest starting at 4.30pm, outside Parliament House.

Footlights (see separate sheet) On the other hand Noel Paul Stookey (formerly of Peter, Paul and Mary) will play at the Lakeside Hotel on Monday 17th of March. This concert is free; how much you put into the collection is up to you.

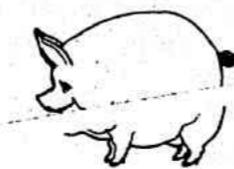
I saw his concert in London in 1978, and would say you're in for a good evening of contemporary Christian folk music and entertaining anecdotes (about henhouses etc.) from real life.

AN EVENING WITHOUT

What do David Frost, Jimmy Edwards, Peter Cook (half of the famous Pete & Dud) Tim Brooke-Taylor, Bill Oddie, Graham Garden, Eric Idle, John Cleese, Germaine Greer and Julie Covington have in common? They are all past members of the Cambridge Footlights. A new generation of bright sparks are hot footing it around Australia.

ANU's Union Building will be graced with their performance of skits and music on March 14th and 15th at 5pm and 8pm on both days.

They'll be charging \$4 for students. Everyone else pays \$6. I suppose that's the price of bringing people from pommy land. Let's hope the live presence gives something that a video-tape-on-tour would not give.



Advertisers

NEW RATES

Full page \$200
 Half page \$100
 Quarter page \$50

Students!! New FREE Classified advertisements, up to four lines. Buy, sell, exchange. Submit typed copy to Woroni Box in the S.A. Office one week before next Woroni comes out.

enquiries phone 492444 (bus hrs)
 494188 (after hrs)

HOUSING



SHELTER

... ten years ago nine out of ten people could afford to buy an average priced house, and today only two in ten can afford to do so' ...

Apart from unemployment, the biggest threat to well being in Australia today is the shortage of housing at a price people can afford. The 70's has seen a growing campaign waged against the very upholders of true democratic liberalism - the government and private enterprise. Cries of social liberty with its equality of opportunity, economic liberty as pro-

EVICTIIONS

DETAILS OF GROUP HOUSING - PEOPLE WITHOUT HOMES

DEPARTMENT OF CAPITAL TERRITORY HOUSING ACCOUNTS IN DISARRAY - 14/11/79

'Shelter' a report dealing with housing in Australia, released for the 1979/80 Budget, claims that Australia is in the throes of a severe housing crisis.

It states that an increasing proportion of Australians:

- a) Live in substandard housing isolated from essential services,
- b) Have lessening security of tenure in view of rapidly contracting rent markets,
- c) Face higher housing costs in relation to income,
- d) experience justified uncertainty concerning their ability to keep meeting escalating housing costs.

The report continues that the December 1978 quarter marked the lowest level of housing construction since the March 1966 quarter and that investment in rental accommodation has also fallen dramatically. Private sector vacancy rates have plunged to 1.8% of the available rental stock in Sydney, 3.2% in Melbourne and 2.3% in Canberra.

Regardless of this shortage there are still hundreds of empty government owned houses.

According to Dr Bromilow, a C.S.I.R.O. researcher, ten years ago, nine out of ten people could afford to buy an average priced house and today only two in ten can afford to do so. There are an estimated 250,000 persons living permanently in caravan parks throughout Australia. Low income earners and those receiving social benefits are excluded from home ownership largely because of the high interest rates.

The public housing sector's current waiting list is some 92,500 families across Australia, yet in 1978/79 budget funds were slashed by \$74 million (a real cut of 25%). The Federal Government's policy of charging market rents (i.e. a rent comparable with that charged by the private sector) has eradicated one avenue for the income earner. Furthermore, the sale of government houses, and the slump in construction of housing, has meant that the stock of available accommodation is gradually being reduced and the number of people on the waiting list is rising.

There is an enormous demand for emergency housing; which in Canberra is met by a two week waiting period followed by an interview to assess the need. This does not begin to confront the problems of people facing emergencies, such as domestic violence and homelessness, whose needs are immediate and unquestionable. The emergency accommodation that is available is usually inadequate and

... 'businesses in Canberra now owe about \$2.5 million dollars' ... 'none were charged, threatened or taken to court.' ...

unsuitable - so that emergency cases are sent where others who, having some choice, refuse to go. You have a situation such as Baringa Gardens in Melba which is riddled with the worst problems of such a community - isolation, deprivation and ugliness.

This demand for emergency housing is burgeoning throughout the country with 1% of N.S.W.'s population (50,000 people) seeking help each year. In Melbourne a recent survey estimated 15,000 homeless young people, many of whom require long term accommodation. In response, the Federal Government is developing a "Homeless Persons Assistance Scheme". Sadly, it seems destined to be ineffective, with nearly half of the \$4 million allocated to housing in 1978/9 unspent and any long term commitment continually deferred.

Fact: we know the larger numbers of vacancies in Government housing has caused a loss in yearly income of \$1 million.

Fact: we know that the D.C.T. makes an overall profit of \$10 million yearly.

The Auditor-General's report tabled in parliament on November 13, 1979 concedes people are having difficulties paying rents, and points out the dilemma the Department of Capital Territory (D.C.T.) faces in meeting its welfare housing objectives and conducting its affairs on a business-like, market rental basis. It goes on to point out that 2.5% of the rental accounts were in arrears for

an average amount of \$150. For those people paying reduced rent according to their income, the rental rebate system, 42% were in arrears for an average amount of \$86. Obviously people are unable to pay the high rents and the D.C.T.'s housing section is not meeting its welfare housing objective.

This merely reflects the economic basis on which the D.C.T. is

cancelling the lease and issuing a new one so that the tenants could start with a clean sheet.

Tom Uren, in writing to the 'Australian' on this, claimed statistics show that after unemployment the most pressing problem facing people in our major cities is the lack of security in housing.

This depressing situation is further aggravated by the Government's attitude towards its housing stock. In Canberra, we see the Government issuing eviction notices to unemployed people in public housing, while at the same time selling off its housing stock at a faster rate than replenishments. In contrast with the department's attitude towards tenants in rental accommodation its treatment of business seems exceptionally indulgent. Businesses in Canberra now owe about \$2.5 million. The 'Canberra Times' stated that the debts in rents owed by Canberra businesses came to more than \$2 million at the end of the last financial year, and increased by \$345,000 in the September quarter. The Minister for the Capital Territory, Mr Ellicot, is involved in negotiation to reduce the rents of the leases so that the debts can be paid. More than 100 properties and 90 companies were involved. Almost \$500,000 is still owed for a single site in Fyshwick. The same company was in arrears for a further six blocks in Fyshwick. Re-negotiation of all these leases are believed to be under discussion.

It is interesting to note that none of these businesses were charged, threatened or taken to court. On December 24 1979, the D.C.T. announced there would be reductions in rent of accommodation for businesses in Mitchell. These reductions, up to 40% of current valuations retrospective to December

run. You need only go to the courts for a week to see an average of six people moved against for forcible eviction. Having obtained a warrant of entry, an officer of the D.C.T., accompanied by the police, has the power to physically remove people from their houses. Last year, the Minister of the Capital Territory, Mr Ellicot, released figures relating to the number of evictions, or eviction notices, terminating tenancies of government owned dwellings in the A.C.T. for the period January 1976 to March 1979. These figures show an alarming increase in the number of eviction notices which is another indicator that people can no longer afford the increased high rents as their real income is being reduced. In the month of March 1976 for example, there were three people served termination of lease notices; in March 1977 there were four, in March 1978 there were 53 and in March 1979 there were 92 termination of lease notices served. The D.C.T. does claim that few of these people were actually evicted: arrangements were made to pay off the debts, in some cases by

Houses Within A.C.T. as at 30 March:

	1971	1972	1973	1974	1975	1976	1977	1978
D.C.T. - Housing	8545	8248	8295	7318	7755	8296	8140	8005
A.N.U.	-	169	169	144	144	144	139	136

Flats & Home Units Within A.C.T. as at 30 March:

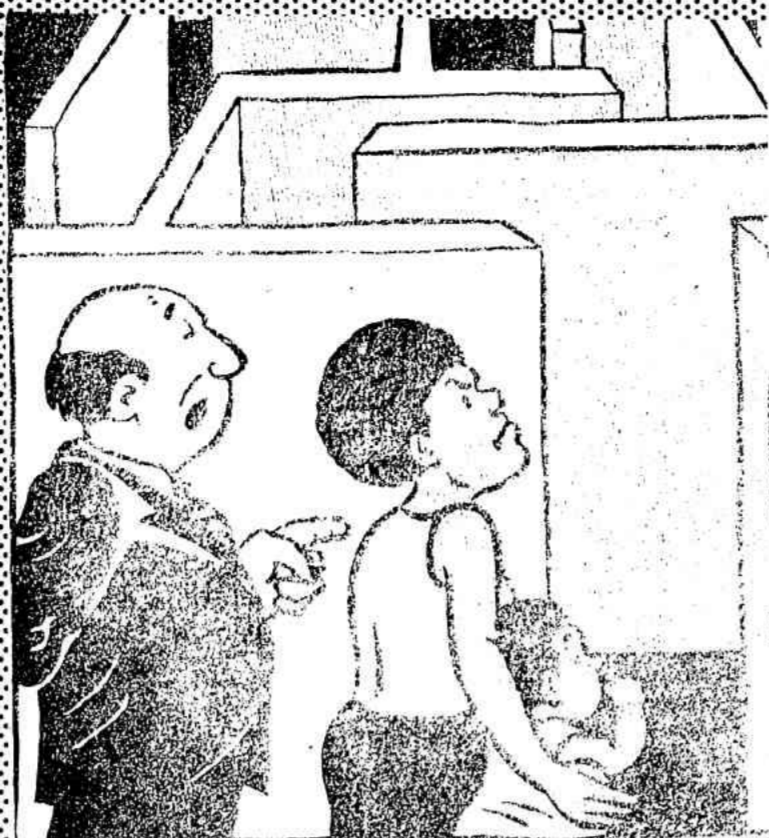
	1971	1972	1973	1974	1975	1976	1977	1978
D.C.T. - Housing	2022	2022	2022	2206	2408	2733	3029	3121
A.N.U.	-	343	335	335	345	374	370	353

FROM THE STORM

BUSINESS OWING \$2.5 MILLION RENT

... you need only go to the courts for a week to see an average of six people moved against for forcible eviction

Protection against monopolies and personal liberty as a right to choose are now being thrown back as demands to those who first presented them. This article is the first in a two part series that looks into the cost and availability of housing in relation to government policy. Next issue we will be dealing specifically with student accommodation.



"WELFARE? SURE, STEP INSIDE."

CURRENT HOUSING CAMPAIGN: PART OF CONTINUING STRUGGLE

1st, 1979 are subject to the payment of debts to the Commonwealth.

Peter Goldie, in the Canberra Times (December 7, 1979) makes mention that D.C.T. tenants were complaining of incorrect accounts. The D.C.T. housing branch sent 4,000 notices to tenants threatening legal action over rental arrears which in some cases did not exist, and in others referred to arrears that were years old, and which neither the Department nor the tenant were aware. As many as 200 tenants were involved.

Given there were 100 company leases with rental arrears to the tune of \$2.5 million, compared to 200 private tenants owing much less, questions need to be answered.

In the summer of 1979 people began preparing submissions to the D.C.T. arguing for group tenancy of government housing. After unsatisfactory negotiations with the Department, a housing campaign was launched. The first act of this

the People Without Homes Campaign (1979).

The current partial rent strike campaign is a reaction to the across-the-board rent increases of October 1977, of \$6 a week.

The rent strike has been operating since early 1978, and in the early stages there were between 50 to 100 participants. Many were threatened by the D.C.T., much as now happens if tenants fall into arrears. As pressure from the Department mounted, many of the striking tenants returned to paying full rent. Nonetheless, there was some success.

The 1978 budget saw the reduction of rents for Government flats varying from 35 cents to \$5.95 p.w. This affected 1,208 flats and houses of a total of 10,500 premises. These reductions were virtually the only benefits for the A.C.T. in that Budget and it is clear that concerted action has an effect.

From that time the campaign has continued with some recent

make quite obvious the government's scandalous behaviour.

A Rent Review has been set up however, to look at the claim that rents being charged are above that of the market rent. The essential question however, is whether there should be merely an enquiry into the fair application of market rents or, whether the whole rental structure and the welfare housing policy should be examined.

The U.W.U. has actively involved itself with housing. In the present campaign for a rental enquiry, one of the main interests of the unemployed people is the rental rebate system. As was stated by Mr Haslem (October 13, 1977), "the rental system is not working very well". The increase in the rate of rent payable is also a

problem in the A.C.T.: when one gets to an income of \$100 the rental rebate is completely cut out and the full rent becomes payable. At this time (1977) the A.C.T. had the second worst rental rebate system in Australia.

It is important to note here that a rent review enquiry held in 1942 recommended that people on low incomes should not have to pay more than 1/7th of their income. At the present time however, people on low incomes in Canberra are paying, 1/5th of their income. Since the speed at which buildings can these days be erected, the resources available to the Government, and the current slump in Canberra's building industry, people on low incomes should, in fact, be paying less than 1/7th.

G. F.

... as pressure from the Department mounted, many of the striking tenants returned to paying full rent

campaign was the occupation of a vacant Government house in Miller Street, O'Connor. People were arrested, occupations continued and, with attendant publicity, legal action was pursued through the courts.

The campaigners were eventually successful, through embarrassing the bureaucracy as much as anything else, and a Pilot Group Tenancy Scheme was established in June 1979. Under this scheme groups of three, including at least one wage earner, can now lease government housing. However, under the Department's conditions, campaigners with unresolved court cases arising out of the occupations were unable to lease houses until the conclusion of the legal proceedings. Consequently the houses remained vacant for several months.

Over the last few years many successful rent and housing campaigns have been conducted. These included Reid House (1974), Barton House (1977) - housing co-operative now functioning, the A.N.U. rent strike (1977) the Forestry Workers Rent Campaign and

evictions. In one case, concerning Ray O'Shannesy, the Chief Magistrate, Kilduff, brought down a 12 page judgement on whether or not he should grant a warrant of entry to Mr O'Shannesy's flat. Part of this judgement showed that the Government is not required to give reasons for its evictions. Concern was shown that the Department of Capital Territory could not contend with the political challenge of the Canberra Low Cost Accommodation Committee which is mounting its campaign both against the Department directly and through the law courts. The main aim of this campaign has been to get a full rental enquiry into government housing in the A.C.T. To date there has been no satisfactory response from the D.C.T. or the Minister, although we see in Mitchell that private enterprises have been given great concessions of over 40% in their rents.

The Minister refuses to entertain the idea of having such a rental enquiry, perhaps because it would

Average weekly rentals as at 30 March 1979:

	Houses	Flats
Dept of the Capital Territory - Housing	37.91	36.03
Dept of the Capital Territory - Forests	17.70	N/A
Department of Defence	15.82	N/A
Department of Transport	12.67	N/A
Australian National Airlines Commission	50.00	N/A
Qantas Airways Limited	38.00	N/A
Australian National Railways Commission	23.65	23.65
Telecom Australia	27.35	N/A
Australia Post	24.21	N/A
Australian Broadcasting Commission	48.80	N/A
Commonwealth Scientific & Industrial Research Organisation	38.65	0.00
Capital Territory Health Commission	43.98	31.04
Australian National University	48.33	50.98

* Shelter is written by David Owens and Peter Rogers. For more information contact: P.O. Box J-252, Brickfield Hill, NSW 2000.



HOUSING

HOUSING AND INEQUALITY

Housing is a basic human need. Its distribution in Australia, however, is based not on need but on the ability to pay.

The housing situation in Australia is a product of actions and decisions outside the control of the majority of people. The fact that all Australian cities feature high concentrations of low income people in poor suburbs is not the result of mere circumstance. Poor students, unemployed and workers are forced into particular sectors of the city by their inability to buy or rent housing elsewhere.

The cost or rental of housing is very high relative to income. Poor conditions, overcrowding and homelessness are increasingly common. This situation is maintained by the functioning of specific institutions, particularly credit sources and the Government.

Australians are consistently encouraged to support the construction of new housing by joining a Building Society. Many students are depositors in these societies. Finance of some sort is essential to buy housing and a person's ability to purchase housing, whatever his/her need for it, is dependent on their ability to get finance. The lending policies of the building societies and banks, however, favour housing of average and conventional appearance and price located in neighbourhoods of stable property values.

Borrowers are selected on their ability to repay and financial institutions prefer to finance the more expensive loans. Thus housing becomes available to the economically advantaged classes as the banks and building societies function as the intermediaries in the "rational" manipulation of capital.

These selection procedures act to the disadvantage of low income groups and deny the poorest groups an opportunity to purchase a home. Through this mode of operation the financial institutions have a profound influence on individuals and society. Borrowers are constrained by the need to maintain a stable lifestyle ensuring their future income and so oppose social and physical changes endangering the value of their property. At the national scale economic performance, maintenance of personal incomes and thus political and social stability has become essential to the stability of finance capital as a whole.

For many rented housing is the only option, although for others, particularly students and young workers renting is a preference. Nevertheless, what is paid for rented housing usually is in excess of that which is paid for its purchase.

Landlords, by virtue of their monopoly over property, can more readily obtain finance for housing purchase. The rents extracted from tenants unable or unwilling to purchase housing are initially used to pay for the property and ultimately to reap a sizable profit for the landlord. Effectively rent is a class transfer payment, transferring money from those with out property to the landlord class.

The value of most houses is usually paid for, by rent in less than eight years yet landlords in Canberra are still reaping \$80 p.w. or more for housing built in the 1940's. Old rented houses, particularly those in the inner Canberra area, have been paid for many times over by tenants, yet the parasite class of landlords continues to extract the maximum rental the market can bear.

Thus tenants, often rejected by moneylenders as incapable of maintaining repayments on a housing loan, must pay even more of their income for housing they will never own. Clearly it is not surprising that tenants make up over 40 percent of those below the poverty line.

The supply of rental housing, furthermore, is subject to the speculative action of capital, investment in which depends on the maintenance of a reasonable rate of profit measured against other investment opportunities. Thus usable houses long since paid for and earning clear profits will be abandoned by landlords as the rents they bring in, though non-zero, are unacceptably low. Hence we have the situation, in which areas of the city, e.g. central Sydney, where the housing crisis is most acute and overcrowding is commonplace, are also the areas with the most vacant low-cost housing.

In response to the housing problem in Australia, where over eight percent of dwellings are unoccupied while a real shortage of low cost housing exists, State and Federal governments have intervened in the housing market. Their aim has been to house workers cheaply so as to allow wages to remain low and to remove from capitalists the direct need of investing in non-profitable housing. Government policies have followed three directions, (1) the provision of state credit institutions, (2) Interest rate policy, (3) Public housing.

The different policies reflect the interests of different fractions of capital. They are invariably aimed at maintaining conditions conducive to profitmaking by providing the type of urban environment which

ensures the reproduction of a working class. Thus the lack of basic urban services and amenities, e.g. open space, libraries, community centres, childcare facilities, transport and schools in State housing estates must not be seen as planning oversights but as effective measures to ensure the reproduction of workers by maintaining the inequalities of the labour market in the sphere of collective consumption.

Government tax policies on housing also favour middle to high income groups, which reap the greatest tax saving for land tax and rate deductions. Furthermore, in the area of public housing provision, Australian governments have been particularly ineffective in subsidizing the poor. The majority of occupants in housing commission homes are above the poverty line while almost half of those below the poverty line are tenants on the private market.

Clearly State intervention in Australia has maintained the existing inequalities in the allocation of housing in the interests of middle to high income groups. In Canberra this is particularly apparent with hundreds of Government houses lying empty at a time of high demand for low-cost housing by unemployed and students.

Access to housing in Australia is based on position and wealth. In Australia, where profit forms the basis for the distribution of housing and where the control over property is concentrated into the hands of a minority, the type, cost and location of housing has not responded to the needs of the people. For real justice in the distribution of housing to be attained, radical changes in the control over property must begin.

Erich Janssen.

ANARCHY IN THE HOUSE

You aim for an harmonious society, that consists of co-operative loving people? Shouldn't you practise a bit for the big day? If you just destroy this society, what are you left with, full ashtrays? No toilet paper? In a non-hierarchical society who makes decisions for all the daily activities? Everyone, of course. That means responsibility for your own actions and least.

How you live, that is the yardstick of your beliefs. It's easy to spout ideology and theory but there are enough hypocritical cop outs floating around already.

This article is not a personal bitch about people who don't do housework. It is an illustration of daily activities which further the cause of 'The Revolution'; it is an explanation of the logistics of day to day life — you you can express your support for the people you live with and what that entails.

Basically, housework is an enjoyable avenue of positive contribution to living conditions when not obligatory, when not a full time occupation. There are, however, repetitive tasks which (although simple and untiring in themselves) lose a lot of

appeal after a million or so repetitions. We all know about the dishmopping the kitchen floor and buying milk, bread and butter. Here are a few more to give you the idea —

* When you empty a canister (such as flour) refill it immediately or take it upon yourself to see that more is bought. Likewise honey — Thinking "Oh shit, the honey jar is empty; I'll have to have jam." Solves no problems, it merely shifts the onus onto someone else.

* Upon entering a kitchen, the mere action of replacing bread, spreads and dairy products in their assorted places is a constructive positive step in household management.

* Next time a grimy bath puts you off, clean the bloody thing and enjoy the luxury of hot water in shining pristine enamel.

* Don't just pile chaos into a smaller area — a bit of concentrated brain power will see you through.

* Stairs, carpets, forgotten corners, cupboards and shelves need the occasional tidy or sweep up.

* Wash some of the towels, tea towels and other communal utensils.

* If you can't make head or tail of the fruit and veggie repository, if there are evil smells rampant and onion skins underfoot then put some bloody order in the place. If it's all too much organize some help, don't run away.

Cleanliness and order (unless obsessive) are not middleclass habits to be liberated from. These are the result of an equal work distribution and an aid to health, efficiency and comfort. After all, who finds it easier to cook on a compost heap?

Because some people avoid the responsibility of household involvements, others are often lumped with boring, frustrating, soul destroying, mindless unending unappreciated drudgery and a token go at the dishes doesn't achieve much. It's only an exercise in pretending to do some work.



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*Sales tax to be added where applicable.

 **HEWLETT
PACKARD**

Display photographed separately to simulate typical appearance

9082/JD

The Impact of WHITE Settlement

By Peter Cardwell

Very few whites, even at University level, know very much about the black experience in this country. They don't realise that even in 1980 racism is a daily experience for most blacks, in shops, in jobs and in the street. Most whites are quite ready to sweep under the carpet what atrocities our white predecessors perpetrated against the Aborigines as well as the shattering impact of white settlement, notably pastoralism, on Aboriginal society. This article attempts to focus on these questions and in particular what effect white settlement had on the relations between Aboriginal men and women.



Woman gutting goanna... preparation for cooking.

The position of women in traditional Aboriginal society has received little systematic attention in standard anthropological literature. In general terms this is a direct outcome of the male dominated view of Aboriginal society, which tends to see women as objects, and the tendency to superimpose a western-model of male-female relationships on that society. Bobbi Sykes, a well known Aboriginal woman writer and activist, makes the valid point that the black way of life in this country, prior to the arrival of Captain James Cook in 1770 (and the European invasion which followed), was based on "sharing". There was a sharing of responsibility for the provision of food; and in this way there was no such thing as inequality based on possessions, there were no rich and there were no poor, nor was there one family in a gunyah eating luxuriously while their neighbours in the next gunyah starved. Anything which was available was available to all members of a particular tribe, be it food, water, medicine, justice or whatever. Before the white invaders came, food was there to be collected abundantly every day; but the white system was and still is based on time, a future orientation and an assumption of scarcity. Such ideas were quite alien to traditional Aboriginal notions and culture.

Economically women were very important producers of subsistence foodstuffs in traditional Aboriginal society. They co-operated and supported each other in subsistence endeavours. Caring for the children was also a female centred co-operative effort. Gathering and collecting was independent of the male-hunters and allowed women considerable economic self-sufficiency in their everyday lives. In traditional Aboriginal society men hunted and women gathered. The essential characteristic of women's contribution to the diet was that it was reliable, and while the men's contribution to the diet was highly prized it was however, unpredictable and unreliable. Indeed the largest part of the subsistence base consisted of food gathered by the women. Women's activities were basic to the existence of the community and they were significantly independent because of their labour. In daily life these women emerged as autonomous participants in the affairs

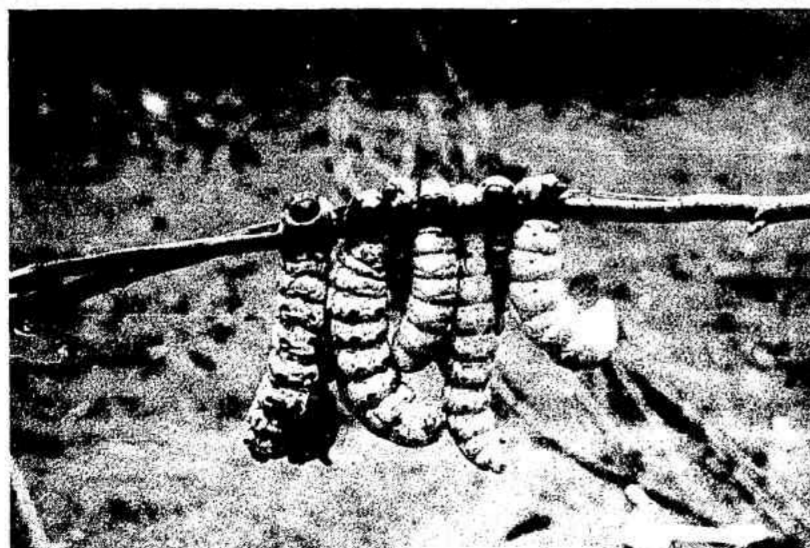
of their people; acting with assurance upon their rights and responsibilities. Warfare and the holding of formal meetings were the sole responsibility of men and indeed men had the prime role in ritual generally. However, in some tribes (for example on Melville Island in Northern Australia) intragroup problems were handled by older women and men. Men were also excluded from the secret rituals held by women and vice versa.

Marriage was essentially different from its counterpart in white society. There was a complicated system of marriage rules and taboos, and partners were bound to enter into a tribally "correct" marriage. Betrothal at an early age was a common practice and control over young men and women was effected by both sexes. Women entered domestic and sexual relationships at or near puberty. While men's marital and domestic life started much later and it was the older men who monopolised sexual access to women. Loose monogamy was practised and in some cases polygamy; however, close and warm pairing relationships were predominant. These relationships were not based on assumptions of sexual exclusiveness for either partner. In the "extended family" concept practised for thousands of years by the blacks, the responsibility for the children, as we have already mentioned was the concern of all. Should one or both parents have fallen ill, their neighbours would assume

responsibility not only for the sick parents but also for the children. The economy did not involve the dependence of the wife and children solely on the husband; indeed, the division of labour between the sexes was reciprocal. The participation of women in a major share of socially necessary labour did not reduce them to virtual slavery, as is the case in our society, but accorded them decision making powers commensurate with their contribution. This communal lifestyle was completely misunderstood by the white invaders who frowned on such habits as "heathen practices". They advocated either the extermination of the Aborigines or their assimilation into the white community, which meant abandoning their supposed "racial moral weakness", adopting Christianity and becoming "civilised".

From the earliest times the Governors of the British colonies and settlements in Australia were instructed to treat the indigenous peoples with friendliness and kindness; to protect and defend them and to punish any settlers who did injury to them. Most of the early Governors tried to follow these instructions, but all failed miserably. In the stark reality of the colonial situation the Aborigines were relegated to the social role of "rural pests" at best ignored by the new settlers, at worst poisoned, shot in sport, anger or fear, and hunted to extinction. The invaders were armed with guns and in many cases without the availability of women of their own colour, they used and abused the indigenous women. Thus, the beginning of the miscegenation of the Australian Aboriginal race. The nomadic Aboriginal culture was shattered in the wake of European settlement and the newly established pastoral economy of nineteenth century Australia. The native communities were rapidly depopulated; both directly by deliberate poisoning, shooting and raids upon their tribes in which the women were often carried off and, indirectly then by wiping out the natives' sources of food and water which meant the forced abandonment of their nomadic ways. In short, an unofficial "state of war" was declared against the Aborigines and in muted form it still exists to this day. Pastoralism

The carrying of witchetty grubs.



and the subsequent fencing of land disrupted the natural ecological systems so essential for a nomadic existence. Sheep and later cattle drained and/or spoiled waterholes and destroyed natural fauna and flora. Unable to maintain their usual lifestyles the Aborigines were forced to become "wretched parasites" in a new environment which necessitated a more sedentary existence around white villages, towns and pastoral stations. Here the Aborigines were (and still are to this very day) despised, economically dependent and exposed to a range of epidemic and endemic diseases (such as tuberculosis, leprosy, measles, chicken-pox and the various venereal diseases) to which they had no immunity. The deterioration in Aboriginal health was further aggravated by changed diets and especially squalid living conditions. These native communities — remnants of tribal groups — were often characterised by depression and demoralisation which invariably led to chronic alcoholism. Further, while the tribal survivors closest to white settlement lived as degraded fringe dwellers and become more and more dependent on whites with no access to their hunting grounds or to their traditional food supplies; on the frontier the invaders drove more natives back and into the land of hostile tribes where they could not hope to exist for long. And still the Europeans treated them "as inferior beings incapable of improvement and destined to extinction". One visitor to the colony of New South Wales recalls that she heard people again and again say they were nothing better than dogs and it was no more harm to shoot them than it would be to shoot a dog when it barked at you.

Little wonder then that by 1850 it was generally accepted that the Aborigines were a dying race, moreover, that they had to die because they had shown themselves "incapable of adapting to white man's civilisation". Indeed, their decay had been predicted for sometime. In 1849 in a debate in the New South Wales Legislative Council, William Charles Wentworth, declared that civilised people had come in and the savage must go back. Robert Lowe, agreeing said "Let these benighted tribes be taught how immeasurably inferior they are in respect to civilised men". The pattern of relationships established by force in the Australian colonies were thus geared to the strengthening of the domination of the white man. The whites refused to even recognise or give status to the culture of the Aborigines thereby reinforcing their convictions of their own superiority. Either it was not appreciated that these attitudes were racist, or what was believed about Aborigines did not somehow count. What is clear is that while such attitudes reigned supreme (in fact there is little evidence to suggest that they have changed much to this day), a blind eye was turned to deliberate white depredations and cruelty, and manifested themselves in the idea that "when blacks attained white standards of hygiene, wealth, education and health, they would be acceptable as human beings".

on ABORIGINAL Society

Woman's economic role was made insignificant and her position as mother and educator was severely undermined. In traditional Aboriginal society women had been the chief means of production and they also had access to a livelihood that was independent of men, but in the new conditions of existence created by the European colonisers this situation was drastically altered.

The white colonisers undoubtedly created the pattern of oppression, the conditions of existence. However, to show that there was no malice and that they were "men of goodwill", the whites saw it as their duty to define the problems as they in their infinite wisdom saw them, carefully explain them to the indigenous population and then proceed to outline the circumstances by which the Aborigines were to be "helped". So it came to pass that misguided humanitarian arguments were used by officials in Britain, missionaries and so called enlightened colonists to further dismantle the Aboriginal culture. The men were regarded as violent brutes and the women as abject pawns in the games of male political power. One of the main arguments advanced for raising "savages to civilisation" was to ease the supposed dreadful burden that their womenfolk bore. The Aborigines who had welcomed the whites as guests bearing "gifts", soon found that accepting these "gifts" entailed accepting a vast and complex superstructure, and a state of permanent occupation.

From this resumé of the impact of white settlement (notably pastoralism) on Aboriginal men and women, alongside undisguised racial oppression was sexual oppression of the native women. Without the availability of equal numbers of women of his own colour the white man felt the necessity to abuse the former. The "gin" or "lubra" as the indigenous women became known, was often kidnapped or lured away unsuspectingly by convict servants, stockmen, shepherds, and hutkeepers, to become no more than a mere receptacle to be used by her new master. It is true that the custom of offering wives to visitors was common in Aboriginal society but this fact cannot be used to mitigate responsibility for the inhuman deeds perpetrated by the European colonists against the native women. In addition, little more than a cursory glance will tell us that the custom was much more complex. Aboriginal women were often offered to white men as a means of securing reciprocal obligations and as a bartering means to get the whites to give the Aborigines goods. The whites invariably reneged on such arrangements and conflict ensued. In the Wellington district of New South Wales it was reported as early as 1835 that "every servant possessed an Aboriginal mistress". Even so called "white gentlemen" kept "black concubines" — the offspring were seldom claimed by their fathers (more often they were killed at birth) because half-castes were not acceptable to the white community. In spite of laws passed prohibiting the colonists from forcibly detaining Aboriginal women, kidnappings and sexual assaults continued, even against young girls of eight and nine years of age. Myths such as "black women are over sexed" or "black girls mature earlier" were propagated by white men to cover up their actions. Venereal disease was widespread by the 1840s and it was reported that hardly

a single shepherd without the disease, two-thirds of the Port Phillip District Aborigines were destroyed by the infection. The disease it seems certain was brought to the continent by whites, nonetheless, the invaders claimed that it originated from the natives (thus the derivation of the name "black pox".) Indirectly, but just as damaging the abuses of Aboriginal women that occurred had a deleterious effect on tribal discipline and inevitably created a shortage of tribally "correct" marriage partners. The colonial administrators and the missionaries who came with the convicts and settlers, sternly frowned on these abusive practices but they still occurred in spite of a frowning officialdom. The missionaries who arrived in the colonies immediately set about to inculcate Christian maxims in the indigenous population. During the 1830s some colonial administrators bandied about the idea that the Aborigines should be isolated from the white community completely for their own protection. Thus the fate of the remnants of the estimated original seven thousand Tasmanian Aborigines the last of whom died in 1876. One thing which almost all the white invaders agreed upon was that Aboriginal women must be instructed in "religion" and "under divine blessing, there is no doubt they would become faithful mothers and useful members of society".

The establishment of missions and government stations in the later years of white settlement accelerated this process and missionary managers and government protectors further usurped the Aborigines' own political, familial, economic and religious authority. Such actions were sanctioned by Acts of colonial parliaments which passed forcible resettlement acts for the natives' "better protection". On these missions the families were instructed to live like "English workingmen's families" and "the lubras taught to be ladies". Indeed, the white community had done such a thorough job that the Melbourne Argus wrote in relation to the Victorian Aborigines that "tribal differences have been healed, petty warfare



Woman with bush potato (already lightly roasted).

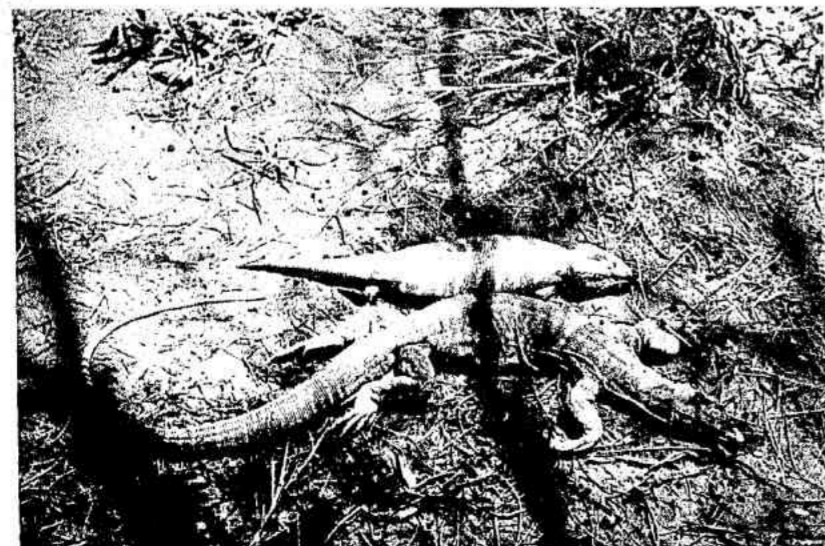
and fights as well as nightly corroborations have ceased, females are treated with kindness and the wandering habits have been given up? As we have already noted white observers substantially misunderstood the position of Aboriginal women in their traditional society, they mistakenly pictured the women as mistreated and subject to an inhuman burden imposed by the brutish men. They attempted to super-impose a Western model of male-female relationships, a model which many contemporary anthropologists have continued to use. By trying to make native women conform to this model further oppression was perpetrated and a significant loss of status for Aboriginal women occurred both in the closed world of Aborigines on settlements and missions, and in relation to the white world beyond them. The forced transfer from a nomadic food gathering economy to a cash-based European one had dramatic implications, especially for Aboriginal women in the first stages of contact, because if women as the major food

producers do constitute the means of production then the transfer to the new economic situation destroyed a good deal of their old function. The western model of male-female relationships ensured that efforts to employ Aborigines were directed largely at male employment not female. The women were employed as "housegirls" and domestics of various kinds. They kept the white man's house and the blackman's camp. Of course this situation varied according to the particular mission, reserve, pastoral station or fringe dweller camp and we must take into consideration prostitution which became widespread and was an economic resource in this context.

On contact with the European invaders the Aborigines were forced to relinquish their sharing way of life. The white economic system was and still is based on the nuclear family as the basic consumption unit of society, where the husband supports the wife and children. The Aboriginal economy as we have seen was based on a network of rights and obligations throughout a kinship group, on a secure foundation of daily subsistence provided by the women. The European invaders superimposed a completely alien system on the indigenous population, who had no concept of a woman and her children being dependent on an individual man. Not only did women's importance in food production decline but further their socially necessary labour was transformed into a private service. Traditional marriage patterns were severely weakened as a result of these factors, but still the white "educators" had the gall to boldly claim that they were doing Aboriginal women a favour by dismantling their physical and social environment and making them even more dependent.

In the final context, we can see that it was painfully shown from the early days of white settlement that the lifestyles of the two races were incompatible. The Aboriginal culture based its priorities on quality of life while the Western culture was based on the possession of worldly

Types of goanna.



INDIGENOUS PEOPLES

ODE TO THE FAT CATS.

YOU MAY GORGE YOURSELF WITH FOOD AND DRINK UNTIL YOU'VE HAD YOUR FILL BUT PAUSE AND STOP AND THINK OF US ON CAPITAL HILL.

goods, and the acquisition of these goods, at any expense. The invaders employed a multitude of moral teachers, counsellors and "bewiderers" to separate the exploited Aborigines from the whites who held power. Further, the pattern of relationships between the Aborigines themselves and between them and the whites, established by force in the colonial situation were continually geared to strengthening the domination of the white colonizers. The latter sought and acquired the possessions of the Aborigines, at any cost. The cost to date in Australia includes every vestige of land previously owned by the Aborigines, and the natural resources contained therein, the lives of all the Tasmanian Aborigines, hundreds of thousands of lives of natives in all other States, continuing loss of life of innocent infants plus more importantly loss of heritage, dignity, self-respect and their birthright.

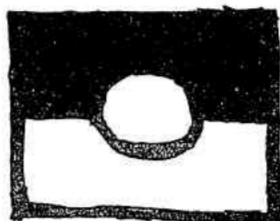
All photos from Warrabri, Central Australia. All copyright ©1980 Diane Bell.

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Cleaning out a Bustard (bush turkey.)

D. MUNRO



**NATIONAL
ABORIGINAL
GOVERNMENT**

**CAPITAL HILL
CANNBERRA
A.C.T.**

Graffiti
From the Union Building,
ANU.

**WE CALL FOR A TREATY
WITHIN AUSTRALIA
BETWEEN AUSTRALIANS**

"Where are we?
What are we?
Not a recognised race."

(Jack Davis,
Aboriginal Poet
"Desolation")

The position of Australian Aborigines today is among the unhappiest legacies of British colonial administration.

British, and later Australian, law failed to recognise their prior occupation of this land and their system of land ownership. They remain the only indigenous people in any former British colony whose rights to compensation and land ownership are unconfirmed by any negotiated treaty or agreement. Their support in social welfare, health and education are therefore seen by them, and by us, as mere charitable handouts and are dependent on the whim of successive governments.

The continuance of this situation leads to further grievance and resentment. For our mutual respect and self-respect, it is time for a just agreement and settlement between the Aborigines and the Commonwealth Government, which bears responsibility for them.

The Aboriginal Treaty Committee asks you, to sign the statement below, and to make a donation to the costs of this campaign.

Sponsors who give \$5 or more will be sent an illustrated book, 'It's Coming Yet', which covers the whole subject. It recounts what happened to the indigenous people of the United States, Canada, New Zealand and Papua New Guinea and compares their experience to the Aboriginal experience in Australia. It examines the legal position today in these countries and in Australia, with a special emphasis on land and compensation. It examines the political situation today, within Australia and overseas. It looks at the future.

The 30,000 word book, written by Stewart Harris, was published in January 1980, the Committee is organising regional and group support committees. The work ahead will be hard and success will not be quick. We need your help.

The Aboriginal Treaty Committee:
Dr H.C. Coombs (Chairman)
Mrs Dymphna Clark
Mrs Eva Hancock
Mr Stewart Harris
Mr Hugh Littlewood
Professor C.D. Rowley
Mrs Judith Wright McKinney

I/we support the Treaty and enclose a donation of \$ to the costs incurred by the Aboriginal Treaty Committee, P.O. Box 1242, Canberra City, ACT 2601.

Name:

Signed:

Address:

Please indicate if you want a receipt.

Anyone giving \$5 or more will be sent a copy of the book.

Black Community School

The following is an edited version of Cheryl Buchanan's address to A.U.S. Annual Council about the Black Community school of which she is director—

Background:

The Black Community School originally began as a program of the Black Resource Centre in 1976. Since then it has received funding independently from A.U.S. for the past two years. At 1979 January Council, delegates agreed to fund this project to \$18,000 but owing to the financial setbacks of the Union during 1979, we received only \$11,000.

From its inception the B.C.S. has involved Aboriginal and Island children aged from five to 18 years, and over the years the average attendance grew to about one hundred children. Because of the financial difficulties that we ourselves had to face, it was impossible to involve any more children.

Last year the B.C.S. was able to operate for the first half of the year but when the rest of the money that had been allocated to us was not forthcoming, it meant that the B.C.S. just could not continue. As a result of this most of the children who had been attending the school, began to lose interest in their lives. How can any program operate without money? We want to concentrate on children aged between about 11 and 18 years because this is where the problems exist. Most of these young Aborigines have nothing of interest in their lives—no language, no culture, most are from country areas and are caught up in a world that they do not understand, and this is why we want AUS to continue funding our B.C.S.—we know we have a responsibility to these children. I have never said that we can solve the problem but I know that by keeping B.C.S. operating at least we can reach some of them and hope that it's not too late.

The methods of operation of B.C.S. have changed over the years and I believe that those of us who are involved in "teaching" have a better

understanding of their needs. For example, we may take them to see a movie and use this medium to explain how entertainment works. We prefer though to get out of the city and to go to the bush, because it is more relaxed and we can relate to each other through our Aboriginality. This was very successful as some corroboree dancers in Brisbane came out with us and we had a number of guest speakers including one international guest. But again trips like this cost about \$1,000 to organise and on our budget it just wasn't possible last year. For 1980 as I have already said, it is very important to keep B.C.S. operating and we want to continue the programs. We also want to provide one meal, as we have always done because we know from experience that most of the children have a daily diet of bread and tea and little else and so it is necessary to have food, so that they can concentrate on what is being taught, rather than feeling their bellies pinching. In Brisbane we are fairly lucky to have Aboriginal and Islander dancers, and in the past they have always been prepared to cooperate with the B.C.S. As you may know, last year I spent a lot of time in the Northern Territory and I had lengthy discussions with one of the members of the Northern Land Council on the question of our B.C.S.ers going to the Northern Territory during school holidays and staying with a community. The community that he is from are in agreement with this idea, and, if we receive full funding we will put this into operation. Probably this would be the most creative project as the B.C.S.ers would be introduced to basic language skills, culture, hunting and much more and it would bring them into contact with a tribal community. You may ask, why not in Queensland? Well because of the Queensland "Acts" and the fact that the State still controls our lives, it is not practical. In terms of cost, there would not be much difference as tribal communities are mostly in the north. Actually we had this planned

for 1979 but because we did not receive the other \$7,000 we had to drop the idea, but the children are looking forward to this and I ask that you help us make it a reality. There are so many things I could say, like any project there are always problems as well as the positive side, but it is not easy to put down on a few pages all of the aspirations of B.C.S. The one thing that you must recognise and accept is that our economy is based on money and we all need money to operate, but if you do not give us a chance to have a substantial amount to work on, then don't be too critical or expect too much of us. We are just people too, who need to survive. Once we received \$29,500 from A.U.S. and then it wasn't adequate—now we are being expected to operate on \$18,000 (\$11,000 in reality) and we just cannot do it. Within the black community now, the Department of Aboriginal Affairs have taken over all the community services—the Aboriginal and Island people have no longer got the right to control their organisations—this is one of many reasons why the B.C.S. must remain independent. We cannot ask Department of Aboriginal Affairs to fund B.C.S., as they would not allow us to let the children decide on what they prefer; they would tell us what to do. I only ask that you can have respect for what we are trying to do with the young and to continue our funding on the level we asked last year and this is \$18,000. Of course it is far from our needs, but we also understand the financial set-up of the Union and its difficulties. I ask you to think seriously about this project and to support it fully in 1980."

Unfortunately for the Black Community School funding was again almost halved at Annual Council. I ask you also in the words of Cheryl to "think seriously about this project and to support it fully in 1980".

Edited by
Louise Tarrant

THE VALUE OF WILDERNESS

In the last decade or so environmental issues have begun appearing on the agenda of moral philosophers. I will attempt to explain how this has come about, and indicate some of the broad contours of the debate.

The environmental movement has emerged from the realization that high-energy, high-technology life-styles have serious and frequently hidden costs, as well as apparent benefits for humanity. Environmentalists, in general, caution us to attend carefully to the negative impact which our frequently ugly, destructive, and dangerous technologies have on our surroundings.

A fairly standard reaction to the alarm expressed by environmentalists is to acknowledge the existence of hidden costs of our technological predations, but to suggest that the mess can appropriately be sorted out by attending more carefully to the costs. The appropriate avenue for reforming our dirty and costly habits, on this view, is to attend seriously to the advice of scientists, technologists, and economists, who provide the expertise and data on the basis of which sensible political decisions can be rationally founded.

This response to environmental problems is essentially reformist, and is founded on the assumption that rational utilitarian pursuit of human self-interest will naturally lead to the correction of all the environmental problems that may plague us. According to this view, the systematic and enlightened application of perfectly familiar moral values, and principles of prudence, is all that is needed to cope with the environmental crisis. Such a position has been labelled "shallow environmentalism" (with deliberate pejorative intent), and it is being subjected to increasingly vehement attack by a rather diverse band of critics, of whom a significant sub-group claim that the issues raised go deeper than the reformists allow. And some among these have called for new values, a new ethic, and even according to a few radicals, a new metaphysic and a new logic.

Such is the claim of a number of thinkers who (perhaps a little smugly and self-righteously) call themselves "deep ecologists".

The proponents of deep ecology, in contrast to shallow environmentalists, claim to be not just reformist but *revolutionary*. The revolution they espouse is primarily one of attitudes and values; from which it is optimistically hoped that social and political changes will follow in due course.

According to deep ecologists, the environmental crisis springs not merely from the way that we manage and control our surroundings, but from our uncritical adherence to attitudes and assumptions about the nature and value of the non-human world, and its relationship to human aspirations and activities. A recurring complaint is that Western values are *anthropocentric*; that is, they ascribe worth to the non-human world only insofar as it is good for the sake of human interests and welfare. Shallow environmentalism, it is argued, is tainted with *basic human chauvinism*, which leads to a predatory and exploitative relationship with the non-human world. The survival of a species or of wilderness, according to deep ecologists, should not depend on human preference and whim.

A further common complaint is that the time-scale of economic and political decision-making is too narrow, and that too little heed is paid to the long-term consequences of our technological activities. Industrial society is charged with introducing rapid, violent,

and global changes into systems which we should be concerned to husband and protect; we should, it is claimed, promote harmony and long-term stability as primary values.

Deep ecologists often speak disparagingly of what they call the accepted social *paradigm* and of our need for a new one. This word 'paradigm' is a problematic enough one in the philosophy of science, where it originated; transplanted into social-cum-ethical-metaphysical contexts it becomes mystifyingly vague. A *paradigm*, roughly, is a framework of values and interpretive assumptions which help determine what we take the world to be (its metaphysical dimension), what we can discover about it and how we interpret it (its epistemological dimension) and how we structure and organise our values and priorities (its moral or ethical dimension). Such a wide-ranging and woolly expression may be richly suggestive, but it does little to clarify the analysis, and is best avoided.

Deep ecology can be viewed as the ideological wing of the counterculture. One of the difficulties in get-

The underlying source of our dominant scheme of values has been located variously in the Judeo-Christian tradition, the Cartesian world view, and in eighteenth and nineteenth century social theories. The origins of these values and attitudes need not however concern us here.

Having presented their critique, deep ecologists at once face a sharp counter-attack from both the political left and right. Socialist thinkers are fond of observing that deep ecologists are, in general, a group of comfortable middle-class elitists who are unlikely to be the principal victims of the decline in living standards which would inevitably accompany the no-growth post-industrial age which they advocate. (Deep ecologists of course reject quantitative economic indices of production and consumption as reliable indicators of well-being.)

Moreover, captains of industry (who would not shirk a thermonuclear punch-up to keep the cars on the road) put forward freezing-in-the-dark scenarios as the inevitable consequence of any attempt to dismantle the tech-

Ecologists must be prepared to answer this sort of challenge.

Each side of the debate sincerely believes the other to be blind to important values, either through the acceptance of corrupt principles, through selfishness, self-deception, or wilful stupidity.

When disagreement is founded upon conflicting intuitions about basic values it is very difficult for opposing sides to seriously engage with one another, and dialectic often quickly degenerates into abuse. (Similar patterns arise with other moral questions, such as the abortion issue.) In order to make progress under these circumstances — which will be slow — a great deal of careful reflection needs to be devoted to the presuppositions and consequences of the alternative views. Such reflection is gradual, incremental, and in the long term may be, in the best sense, subversive.

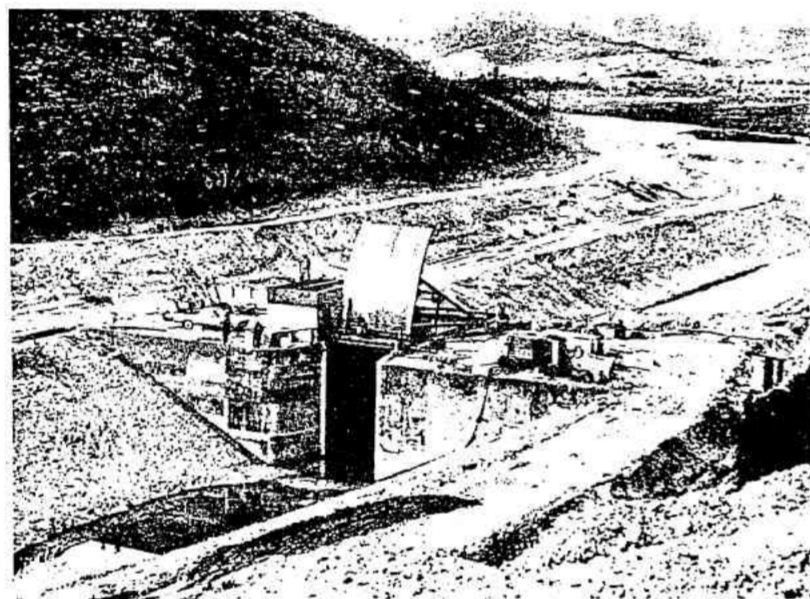
This spade-work of articulating ideologies is essentially philosophical; it often proceeds at an extremely abstract level, and is painstaking and slow. Moreover, the most fruitful direction for pursuing such inquiries is often exceedingly unclear. (When you find you are not at all clear what you are talking about, or how you should continue — or even start — talking about it, the chances are you have entered the realms of philosophy.)

Some environmental activists are inclined to find the abstract preoccupations of deep ecology irritatingly remote from the real world. It often appears to them that much of rhetoric is self-indulgent and impotent speculation; as if deep ecologists were more concerned with ideological purity than with political action and concrete reform. And in the light of some of the sanctimonious remarks which deep ecologists sometimes level against 'reform' one cannot help but feel that they have a point. The labels 'shallow' and 'deep' can themselves be viewed as a gratuitous put-down of reformists, who are, after all, at least much of the time on the same side of the fence. It often sounds as though deep ecologists have nothing but contempt for reform: nothing less than revolution will do!

Deep ecologists seem to me to be mistaken in being so dismissive of the concerns of so-called 'shallow' environmentalism. Nevertheless the philosophical task to which deep ecologists address themselves is important. This task is to try to provide an adequate justification — or at least clear the way — for a scheme of values according to which concern and sympathy for the non-human world is immediate and natural, that is, to articulate a non-anthropocentric ethic. When once controversial propositions become platitudes the philosophical task has been successful.

This is an exceedingly schematic and abbreviated account of a wide-ranging and exponentially expanding debate: a debate moreover with a much longer history than the above might suggest. The account also contains important gaps: for example, no mention has been made of the 'animal liberation' movement, and other important contributions to the debate. It has inevitably been simplified and condensed from my own perspective: conflicting points of view abound. And it is moreover a debate which most certainly has a long way to go.

William Godfrey-Smith
Philosophy S.G.S.



Radial gate on McPartlan Pass Canal under construction. The canal from Lake Pedder to Lake Gordon was opened in July 1974. On rare occasions flood flows may be discharged in the reverse direction as there is no normal spillway at the Gordon Dam. The flow is controlled by a single radial gate.

Hydro-Electric Commission.

Is this the future for wilderness?

ing clear about the counterculture's manifesto (every revolution, after all, needs a manifesto), is that it has an unfortunate tendency to discuss everything at once. Thus a social critique of deep ecology may be backed by such disparate authorities as Ginsberg, Castaneda, Thoreau, Spinoza, Buddhist visionaries, and Taoist physics. With a cast of prima donnas like this on stage it gets very hard to follow the script. Perhaps in the course of time, and with careful analysis, some more intelligible patterns will emerge.

However these patterns are worked out in detail, the central complaint of deep ecology is that the dominant Western ethic — that is, the generally accepted network of obligations and duties — is anthropocentrically based, promoting human welfare above all else, and that this destructively distorts and skews the relationship between man and nature.

nological juggernaut. Multinational moguls can plead very eloquently for the underprivileged when it is in their interests to do so! Their philanthropic zeal should be scrutinized with great care.

Environmental issues thus cut right across many traditional left-right divisions in politics: deep ecologists reject values shared by traditional thinkers of both the left and right. This can lead to deadlocked positions of mutual outrage: the ecologists being outrated at the blind insensitivity of traditional humanists (an expression now widely used as a term of abuse) to the non-human world; and the 'humanists' in turn being outraged at the ecologists' callous disregard of the plight of underprivileged humanity.

Sir Charles Court, for example, said on the closure of the Cheynes Beach Whaling station: "Why are whales more important than people?"

SOUTH - WEST A THREATENED



First Split, Gordon River

(Mike Emery)

ing 130 kilometres from Queens- town almost to Port Davey. The total flooded area would be 60,000 hectares.

2) In the alternative scheme, two separate systems are planned. The Franklin will be diverted into the King river and millions of tonnes of mine waste will be washed down the enlarged King and into Macquarie Harbour. Secondly, dams will also be built on the Gordon river and one of Australia's most spectacular river features - the Gordon Splits - would be flooded. This scheme would flood a 40,000 hect- ares area.

Both of these proposals will result in the loss of the Franklin and Gordon River Gorges and the associated rainforests. Eighty per- cent of the rivers will disappear. At the present time, the Franklin River is the only major Tasmanian river that flows wild and unpoll- uted.

The land around the Franklin and Lower Gordon Rivers, is con- sidered to be true wilderness in that it is largely un-modified by human technology. There has been little or no interference in the natural ecosystems by introduced plants and animals.

The South West is world re- nowned for its rugged mountains and coastline, for its ancient rainforests and rare huon pines, its raging rivers, its gorges and caves. Its scenic splendour has awed all visitors since the early days of exploration. The black and white photos produced here fail to do justice to this beauty.

The Hydro-Electric Commission forestry and mining groups can see little use for such quality wilderness, other than as a verit- able gold mine of resources. These are of course short-term gains, of dubious value, or benefit to most people, particularly the Tasmanians themselves. They already witness their forests being devastated for export to Japan. The H.E.C.'s attitude to any aspect of the South West other than exploitation is patently obvious in their "Report on the Gordon River Power Devel- opment stage 2" published late last year by giving scant attention to such things as the effects of the scheme on vegetation and fauna, historical value, scientific value, wild and scenic river values, or wilderness values.¹

They even state in their "Draft Environmental Statement" p.232 that "no attempt was made to evalu- ate the significance of the wild- erness status of the project area, nor the significance of the effects of the project."²

The gains to be had from pre- serving such wilderness are numer- ous. We can, for example, expect an increasing emphasis in future years to be placed on recreation. The South West offers unsurpassed opportunities for many different types of recreation, such as bush- walking, caving, climbing, rafting and canoeing.

These activities are rapidly in- creasing in popularity. As our society becomes more urbanised and mechanised, people seek out

natural and wilderness areas, to experience at least short snatches of a free, untrammelled existence. The numbers of bushwalkers, and the use of the Franklin and other rivers for rafting has risen dramati- cally in the last few years.

To many people, such areas off- er a unique source of physical challenge, as well as intellectual in- spiration and spiritual enrichment. These feelings are shared by those who cannot travel to the area themselves, but experience wild- erness through the media of film, photography, poetry and prose.

There is a growing awareness among people that wilderness is not there to be tamed, but has an intrinsic right to exist, unmodified by man. To many, just the knowl- edge that such areas exist is enough.

However, so little is known of the ecology of S.W. Tasmania, and what interactions take place in such an undisturbed environment, that the South West is also worthy of preservation for its scientific value. With the drowning of Lake Pedder, many unique species were drowned also; the same would surely happen again with the flood- ing of the lower Gordon and Frank- lin Rivers. There is a wealth of in- formation that would be lost. The schemes would mean the introduc- tion of feral animals and plants, in- creased incidences of fire, and destruction of this fragile ecology. The caves along the Gordon River have hardly been investigated yet.

But, of course, in a society where the values, discussed above, often come second place to the hunger for money, or power, the issues which will decide the fate of the South-West will be ones of hard economics, and political expedi- iency.

The H.E.C. attempts to justify the building of the new schemes by claiming that Tasmania needs the electricity, and the usual catch- cry of creating more employment, both directly, in constructing the dams, and indirectly in the indus- tries they hope to encourage to Tas- mania. Both claims can be shown to be false.

Present hydro-electricity schemes are capable of supplying 160% of the peak power needs, when general practice is for an allowance of 115%. However, if present trends continue unchecked, demand will catch up with supply by 1990. Therefore it would take only eight years for the Franklin/Lower Gordon scheme to be superseded, and as all major river systems will then be dammed, alternative energy sources would need to be found.

The H.E.C. has given little serious attention to alternative power sources, such as the use of coal from the Fingal Valley utiliza- tion of the waste wood which is a by-product of the forestry industry, solar or wind power. To justify their existence, they prom- ote increased use of electricity, while the rest of the world is attempting to cut down energy use. One third of the hydro- electricity is used by households and for street lighting, shops,

S.W. Tasmania is one of the last remaining true wilderness areas in the world. It has been proclaimed internationally as a world heritage, it is so unique, and incredibly beauti- ful. Up until the tragic flooding of Lake Pedder in 1972, the area known as the South-West (see dia- gram) was largely untouched by man. Various forms of short term exploitation occurred up until the early years of this century. There was little permanent habitation, and the impact of such activities as logging Huon Pine and mineral fossicking was small, compared to the creation of the huge lakes im- pounded by the Upper Gordon dam. The "jewel" of the South- West" is now covered by 50 feet of water!

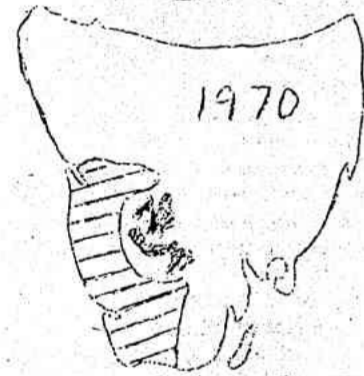
The damming of Lake Pedder, with its attendant access roads, power lines and workers' town- ship, effectively destroyed the wilderness potential of one third of S.W. Tasmania.

Since 1972 the South West has been continually under threat from forestry, mining and hydro- electric development. Its borders have been eroded, and roads have been pushed deep into the wilderness, to grab the spoils needed by a growth oriented, highly consumptive society, before environmental protection measures put a stop to unplanned exploitat- ion.

Now, the power-hungry H.E.C. is planning to cut this remaining wild- erness area in two, by flooding the Franklin and Lower Gordon Rivers, for the dubious needs of more elect- ricity at the expense of a rapidly diminishing resource-wilderness.

The H.E.C. has put forward two schemes. They are -

1) A dam at the tidal limit of the Gordon River, also flooding the Olga, the Denison and the lower Franklin. Two more dams on the Franklin and King rivers will flood both valleys and divert the flow of the King into the Gordon. An- other dam could be built on the Davey river. It will link up with the others and create an almost unbroken sheet of water stretch-



TASMANIA — WILDERNESS

offices, public buildings and light industrial firms. The use of solar space and water heating could dramatically cut down the electricity used. This is the same sector which the H.E.C. claims to be providing for in the future.

If government sponsored schemes to encourage energy conservation were encouraged, the hydro-electric schemes would not even be considered! The capitalist concept of continual growth economy is unrealistic and irresponsible, when we should be considering how to conserve our finite natural resources, one of which is wilderness. Once it's flooded, it's gone forever.

ries use little or no Tasmanian raw materials and use Tasmania basically as a plug for cheap power. Fifteen companies use 2/3 of Tasmania's electricity!

It is more true to say that in Tasmania increased electricity production is *resulting* in the high employment (7%) which the state is presently facing. Probably half the unemployment is due to technological change and modernisation, resulting in a reduced demand for labour.

Obviously there is a need to create employment in lower electricity using industries, such as tourism. The National Parks and

Wildlife, in their submission to create a national park in South West Tasmania, showed that almost one third of the tourists coming to Tasmania, came specifically to go bushwalking, rafting, etc. and most visitors went to the West Coast because they were attracted to the scenic and wilderness qualities of the area; few were interested in viewing another dam! There are already plenty to be seen!

The livelihood of the West Coast town of Strahan depends on the Gordon River Cruises that operate from the town, attracting over 50,000 tourists per year. These tours are seriously threatened by the creation of dams upstream of the navigable area of the Gordon River.

People are at last beginning to question the absolute power of Tasmania's second government, the H.E.C. because it is becoming painfully obvious that their obsession for constant expansion for constant expansion is costing too much. In the year 1976/7, its revenue was \$198,584,000 of which \$48,500,000 was paid in interest on its borrowings (44.25%).

The current debt is \$670 million, which will take 70 years to repay.

The Gordon/Franklin scheme will cost \$220 million, and the interest on the funds will total \$1,600 million — while costs rise alarmingly each year.

At the most conservative estimate, this would raise electricity bills by \$50 each year. The people will be burdened with the loan repayments, while other vital areas are neglected. Sixty

percent of Federal Loan Funds are syphoned off by the H.E.C., with all other economic and social services (such as agriculture, mining, forestry, transport, health, education and welfare) receive the rest!

This article is written with the hope that it will motivate people to express their horror at this senseless dam-mania. It has been shown that 2/3 of Tasmanians are against the flooding, and there is still time

for concerned people, all over Australia to express their opinions, before the Tasmanian Government accepts the H.E.C. proposal to dam Tasmania's last major wild river, and destroy the South-west wilderness. The government must be shown that this is a national, not a parochial state issue, and that it would be politically disastrous for them to even consider the H.E.C. proposals.

You can do this in many ways —

Join and support
Tasmanian Wilderness Society (Inc.)
P.O. Box 58,
Ainslie, ACT 2602

or 102 Bathurst St.
Hobart Tas. 7000

Membership is \$10, and you receive quality journals, and monthly newsletter.

or protest in writing to

1) Hon D.A. Lowe
Premier of Tasmania and
Minister of H.E.C.
Premier's Department,
Hobart, Tas. 7000

2) Hon Dr S. Ames
Minister for Environment,
Marine Board Building,
Franklin Wharf,
Hobart, Tas 7000

or Contact —

Sandy Tiffin,
C/- Woroni Office,
Union Building

for further information. Sandy Tiffin.

Noted:

- 1) Cited in Tas. Wilderness Society Newsletter, November 1979.
- 2) cited in Wilderness and the Gordon River Power Development Stage II, Tasmanian Wilderness Society, 1980
- 3) All economic statistics and tables obtained from M. Hartley — "Hydro Costs" Feral Gazette December 1979.

FRANKLIN TOMFOOLERY

The purpose of this article is simply to reveal some of the weaknesses in the report of the Hydro-Electric Commission of Tasmania, which recommends that much of the Franklin and Gordon should be damned to produce electricity. The decision on this will be made by the Tasmania Government towards the middle of this year.

Initially it is important to say that this thoroughly researched, elaborately presented document is perhaps the most pathetic of poorly composed piffle that has yet to emanate from a Governmental or extra-governmental source.

The Lower Gordon near the proposed dam site. This picture was taken by Spurling C 1923.



mental authority. The only thing which is beyond doubt is that it is unclear, confused and confusing.

The two reasons for this are:
1) terminological ambiguity
2) false premises leading to a false conclusion.

1) Surely, I can hear you say, an organisation which has learned to fight from the Lake Pedder issue and which has the professional and financial resources to produce high quality work is hardly to be found producing a specious, loaded and misleading document. I recommend you to read this document, especially if you are a budding scientist or civil servant, in order to see how not to construct an argument, how not to gloss over issues, and not to present a case.

Specifically, one major terminological ambiguity is hovering at all times; namely that the 'yearly peak load of electricity' is not defined as either — the maximum peak load of the system at a certain time,

— the maximum peak load of the system at a certain time,

— or
— the average or peak loads throughout the year.

Semantic trivia, you may think: but unfortunately the whole argument to support what will essentially be the destruction of a unique part of Australia's natural heritage, rests on the misuse of this phrase. Nowhere in the appendices or in the body of the report is this phrase explained. Surely one of the first points in discussion, debate and particularly in a significant submission of this kind, is to clarify terms used — this the H.E.C. has not done and one is almost inclined to suspect them of outright political shrewdness, given that it may be disadvantageous for such an explanation to be made clear.

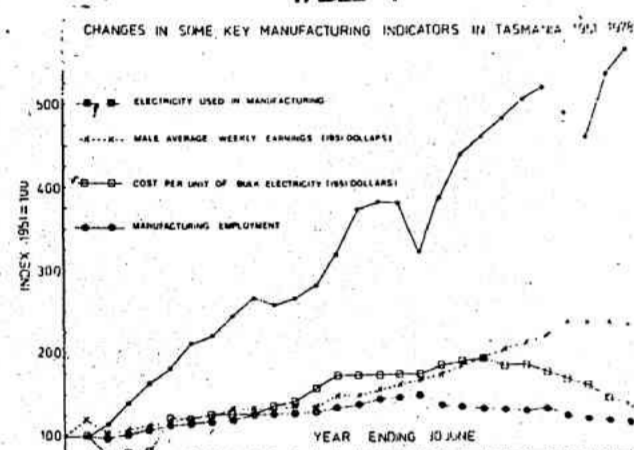
Terminology is clearly a major problem for the highly trained engineers who composed this weighty waffle, since a major discrepancy appears — 592 megawatts of electricity are not accounted for at the moment in Tasmania. This figure has been taken from the data provided by the H.E.C.

1979 Capacity of
Capacity of System— 1 780 mw
Yearly Peak Load 1 188 mw
592 mw.

One looks hopelessly throughout this glossy report to disprove such a gross discrepancy, but without success. If it is proposed, as it is by the H.E.C. that the Franklin River Scheme (to be completed in 1996) will produce 225 mw, might I ask why it is necessary to even start on such a programme, when there is twice that

(cont. on page 14)

TABLE 1



(source: M. Hartley.)

The new schemes will not provide employment. After the completion of the dams few people will be needed to operate the largely automatic power station. Many Tasmanian authorities claim that energy growth is crucial to reducing unemployment, by attracting industry to the State. Yet industry in recent years, particularly since 1969, has increased its output, while reducing its labour force. Between 1951 and 1976, electricity use by the manufacturing sector in Tasmania increased by 464% yet direct employment increased only 15% (3)

TABLE 2

Employment and Electricity Changes in Tasmanian Manufacturing 1969-1976

	EMPLOYMENT			ELECTRICITY (TJ)*		
	1969	1976	% change	1969	1976	% change
Basic metals	4116	3174	-23	7403	7908	+7
Pulp, paper & Printing	5631	5211	-8	1290	2238	+73
Chemical Products	1380	1334	-3	807	857	+6
Non-metallic mineral products	1098	1085	-1	290	352	+21
Food & Beverages	6398	5959	-7	219	308	+68
Wood products	4539	4574	+1	145	269	+86
Textiles	3556	2554	-28	64	70	+9
Clothing & footwear	354	241	-32	2	3	+50
All other industries	4002	3621	-10	8	3	-63
	31074	27753		10258	12168	

(source: M. Hartley.)

most of the jobs created between 1971 and 1976 were created in the low energy consuming service sector (12,600 out of 13,700 jobs). The manufacturing sector recorded a loss of 2,500 jobs during this period, while electricity usage increased by 20%. Thirty four percent of Tasmania's electricity is used by Comalco, which employs less than 1% of the State's workforce. Such aluminium and ferrous alloy indust-

ENVIRONMENT CENTRE NEWS

Saturday, March 1 was Nuclear Free Pacific Day — to most people, the Pacific conjures up images of moonlit, balmy nights, beach-front modern hotels, carefree, well-fed, tourist-loving people, untouched by progress.

The truth is savagely and tragically otherwise. The future of the Pacific is being decided in a clash between the Western Nuclear nations and the Pacific people. Each party in the conflict has different goals — goals which cannot be solved by compromise because of the basic nature of the differences.

The history of the Pacific begins with the U.S. which was looking for remote sites to test and develop their atomic and hydrogen bombs.

Until 1946 the people of Bikini and Enewetak atolls, in the U.N. Trust Territory of Micronesia, had little contact with foreigners, and derived their living from fish, coconuts, bread fruit, pandanus and taro. In January 1946, the U.S. military governor of the Marshall Islands asked the people of Bikini and Enewetak to leave while some experiments "for the good of all mankind" were performed. They were told that they could return immediately afterwards. They were moved to small, uninhabited, infertile atolls, where they suffered malnutrition and disease for 25 years, while 70 atom and hydrogen bombs shattered their home islands.

On March 1, 1954, the date which much later became Nuclear Free Pacific Day, the first deliverable H-bomb was detonated on Bikini. Twenty-two Japanese fishermen on the boat Lucky Dragon were caught in the fallout, and suffered severe

radiation poisoning. On nearby islands, especially Rongelap, radioactive ash 1½" deep fell on the ground and into the drinking water. These people were not evacuated for several days, despite having received half a lethal dose of radiation — 350 times the annual dose now considered tolerable.

After three years they were moved back. Immediately the rate of stillbirths and miscarriages more than doubled. In 1964, the first thyroid cancers appeared — since then over 90% of the children of Rongelap who were under 12 years

old in 1954 have developed thyroid tumours. No outside medical teams have been allowed to visit the islands — until 1972, the U.S. Atomic Energy Commission was sending teams to examine the people, but not one doctor to treat them.

Meanwhile, the people of Bikini and Enewetak were returned home, under intense international pressure, in 1971. The radiation levels were declared 'safe'. By 1977, all food and drinking water had to be imported because nothing grown on the island could be eaten.

In 1978, they were sent back to their little 'prison island', as they called it, where they remain. Now, though, they carry the burden of high internal radiation doses as well.

The Russians in the North Pacific, and the British in the South, have also tested weapons, but it is the French who, by their uncompromising attitudes, are most associated with this activity.

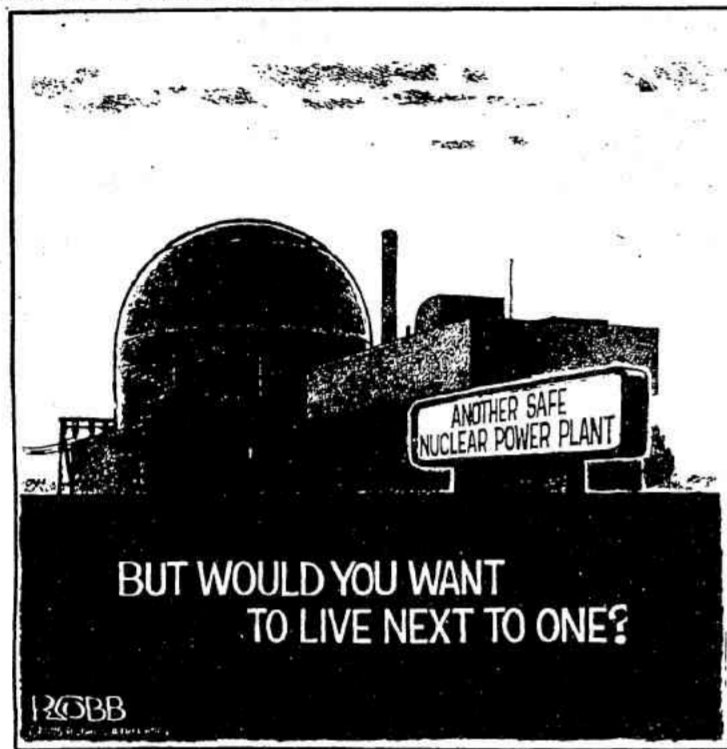
There is much resistance to this nuclearization by the Pacific peoples. In May, 1980, there is to be a gathering of Pacific people and people from the Rim countries of Canada, U.S., Japan, Australia and New Zealand. In September, there is to be a conference in Sydney concentrating on follow-up from the May conference. There will also be a speaking tour of several of the Pacific Island delegates. We hope to have a workshop on Pacific issues in Canberra in early April if we get response from people.

More information can be heard on 2XX this Thursday, and Thursday week at 9pm when the Environment Show special on the Nuclear Free Pacific is replayed.

People can become involved by contacting Laurie Shane at the Environment Centre. We need people to help with this work.

DATES/MEETINGS:

- 12 March — Native Forests Action Council film night, Coombs Theatre.
- 13 March — Society for Growing Australian Plants Annual General Meeting, Room 1, Griffin Centre.



FRANKLIN TOMFOOLERY

(cont. from page 13)

amount already unused?

2. False premises. What might these be? Essentially the unquestioned assumption projected by these unquestioning engineers is that Tasmania's electricity demand will increase as rapidly in the period 1980-2050 as it did between 1955-1975. This is a false assumption given

a) the recent trend towards population stabilisation in the State, therefore there will be no substantial increase in consumer demand; and

b) the lack of interest by mainland business and industry to establish themselves in the State, even with the lure of tax cuts and cheap electricity. Some influx did take place between 1972-1978, but indications are clearly that the costs involved in shipping resources from the mainland to a site in Tasmania and then shipping them back for sale are sufficiently prohibitive, given increasing oil costs, that no further influx will take place.

Some other points worthy of consideration are —

1) One argument used by the H.E.C. is that the project will employ many people. This is clearly specious as only 700 will be employed after construction. In contrast a coalmine producing the same electricity would employ between 800 and 1,000 people.

2) Ancillary costs — the H.E.C. fails to mention such points as cost of transmitting electricity from the west coast to the east. Transmission lines and their maintenance in one of the world's densest forests, must surely be a significant cost.

3) The H.E.C. claims that from a costing point of view the Hydro - Electric Scheme is better, but

a) the hydro takes twice as long to build as most other schemes and

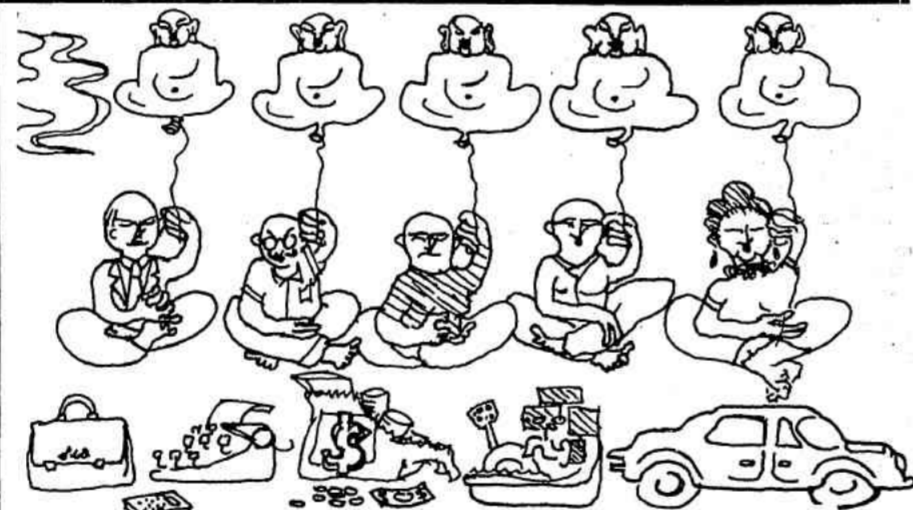
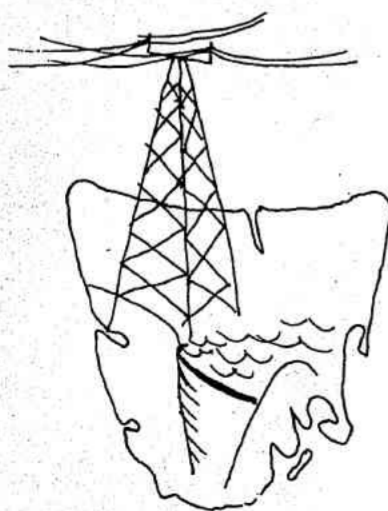
b) the interest on the money employed over twice the period of time is significant, though the report claims that it is not.

4) The H.E.C. proposals are based on a substantial increase in the Basic Average Load from 1972. Are the predictions based on this early data still accurate?

5) Are the H.E.C. predictions that Australia will be forced off oil in the mid 1990s accurate?

6) How long will the two major companies, Comalco and Temco be utilising power at their present rate?

P.V.O.C.



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- or difficult

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CAMPUS INTRODUCTORY TALKS

Mondays (during term) at 1.00pm.
in Haydon-Allen G25.

Students International Meditation Society — a non-profit educational organisation.

ALL WELCOME.

A GROUP FOR MEN

With the growth of the feminist movement, the traditional idea of the man's role, both in society, and in personal relationships has had its foundations severely shaken.

Both the Women's Movement and the Gay Rights Movement have threatened to tumble the pedestal



which masculinity has forcibly enthroned itself upon. Many men have reacted violently to this, laying shit upon women's liberation. By continuing to downgrade women and gaymen they try desperately to protect their self image as "men"—a concept which only gains its power in inequality and "natural" superiority of men over women. However not all men react in this way and it is for these men that I think that a Men's consciousness-raising group is an important part of growth.

It is difficult to deny many of the feminist charges against men. Women have almost always had the raw end of the onion. Quite a number of men recognise this and sympathise with the feminist cause. However, at the same time many men defend themselves. They call themselves "non-sexist". They say that when it comes to themselves feminists are over-generalising. Quite often one hears that "Men are also victims of the

establishment". These attitudes are open to substantial criticism. Firstly, I think that a "non-sexist" man is a far more difficult proposition than mere assertion indicates. Men are forever being indoctrinated by media, their peers, their family etc. The stereotype "MAN" full of "manly" traits is so much a part of a man's upbringing that I think it is enormously difficult to throw off those shackles. Secondly, I think that the plea of personal innocence whilst pointing the finger at institutional ogres is a cop out. One must at some point, accept responsibility for oneself. That is the idea behind having a Men's Group. It is time that men accepted responsibility for their own sexist attitudes overt or covert, and did something about them. Otherwise the possibility of an equal and peaceful reconciliation between the sexes on a broad scale seems a long way off.

It is Not only politically important for there to be some sort of consciousness raising group for men, but also personally important. Our society does not allow for contact between men except for in a guarded, violent facade. "Mateship", whilst sentimental and perhaps very genuine, works within a certain structure which doesn't permit any real contact — heart to heart.

Men must learn to relate to each other as people, without the need for masks or pretence, and in that way perhaps they can relate better to women — as people, before they see the woman as a sexual object. This may sound very

unkind and over-generalised, since, of course men can and do become quite close. But isn't this the exception and not the rule? Aren't men more guarded with their own sex than with the opposite sex?

Why is it important to have a Men's Group? Why not a People's Group, since that is the eventual aim? There are several reasons for having an exclusively male group:

i) when men are in a group with women involved, to keep the women on-side they are much more conscious of their sexist attitudes. Without women there, men must really face the issue of sexism and must really try to do something about it. They have no motives for pretence.

ii) often men are shy or wary of this confrontation, however, if they can't learn to face each other as people, how can they ever face women as people?

iii) a reason why men are frightened by the type of confrontation is a general homophobia — or more bluntly, fear of "poofs". However that shows how hard it is for men to relate closely. If they do, they are "poofs" and homophobia, I suggest, is almost as widespread and as subtle as sexism.

My ideas of what a Men's Group can achieve are optimistic. (I hope not naively so) I think that we could discuss personal experiences in becoming men, the role of the man in a non-sexist society, the male sex urge and how that relates to sexism, homosexuality etc. These are only possibilities. I think the importance of the group would be that there was an effort being made by men. "Men Against Sexism" groups are being held in Melbourne and Sydney. I have a personal stake in wanting to see this group operate and achieve things. I am a man, and for all intents and purposes I shall remain one, but I don't want to be ashamed of it.

Tony Ayres.

Post Scriptum:

I have heard that a group called "Blokes on Campus" is trying to form itself. From what I gather, this group is neither sympathetic to the cause of equality, nor particularly savoury. (Forgive me if I am wrong Mr Catchpole). For want of a better name, perhaps we can call the type of group suggested in the article *The Men's Group*.

There will be a meeting to discuss proposals to try to organise such a group in Canberra on Tuesday, 12 noon, 18th March in the Meetings Room.

'BLOKES' A JOKE : —IT'S NOT FUNNY

Tonight I attended the inaugural meeting of 'Blokes on Campus'. It would have been funny if it were not so serious.

The 'Blokes' believe that "Sexism is Rampant on this Campus" — not male sexism but female sexism. Ask them why and they'll respond with a guffaw. Then one of their more articulate members will volunteer that when a woman comes up to a bloke and tells him he's a rapist, then things are sexist.

And someone else will add that a few years ago they had good bands and everyone had a good time but this year they had to listen to a concert with a lot of bloody women! Discussion ended!

One might, of course, point out that the Chancellor of this University is a male, and so is the Vice-Chancellor, and so are all the professors, and most of the Readers and the lecturers. Some departments are all-male. None are all female. None have a majority of females. Females do dominate the secretarial and clerical jobs, the positions with the lowest status and the most shit-work.

Ah yes — but of course this year there is a female President of the S.A.! And there was an all-female concert during O-Week! But then if one looked at how many male presidents there have been in the past and how many all-male concerts there have been

The point need not be laboured. Generally, the Chairperson of the 'Blokes' tried to stress that the 'Blokes' were just interested in being a bit more even-handed and providing a few more activities for the 'Blokes' — like fishing and footie, for example. "Chicks" could hang along if they wanted to as associate members — more evidence of the even-handed approach! One "chick" even attended the meeting and declared that she'd be happy to have her opinions expressed through her 'Bloke'!

Even-handed? Hardly! Anyone

who dissented from the ruling 'ockerism' was described as a 'deviant' by the Chairperson and a 'poofter' by everybody else. (Incidentally, the Chairperson proved to be rather sensitive on this point: he was at pains to say that 'Blokes on Campus' should not be a mob of 'raving homosexuals'. Observers of the Australian mores have long commented on the repressed homosexual character of Australian mateship.) Even those who supported the 'Blokes' concept were told to "grow some balls" or to "piss off" if they did not show sufficient contempt for the 'Wimmin'. And off the record there were many anti-wimmin jokes which won a great guffaw (nudge, nudge, wink wink) of appreciation. An example: "Dave just wants to go out in the streets with machine guns. But he's got to realise that we go out first with fishing rods and then we use the machine guns."

Just a joke? Maybe. But there was a fundamental seriousness there which caught the mood of the meeting. It was aggressively anti-feminist. In spite of the fact, I should add, that eventually it was voted that the 'Blokes' should be a social club (the alternatives were social/political and extreme political).

So what's it all mean? 'Blokes' are frightened. Of course 'Blokes' reading this will guffaw loudly and prove their masculinity by skulling a beer and vomiting all over this article. But it's true. Why else should the 'Blokes' get together? 'Wimmin on Campus' are attempting to challenge the existing power structure. As long as they are ineffective there is no need to do anything. But effectiveness breeds reaction. 'Blokes' are threatened because 'wimmin' are saying that men are not the last word on all things. They don't necessarily teach the best or have the best ideas or make the best company or play the most interesting sports or make the best music or even fuck the best (which is really getting

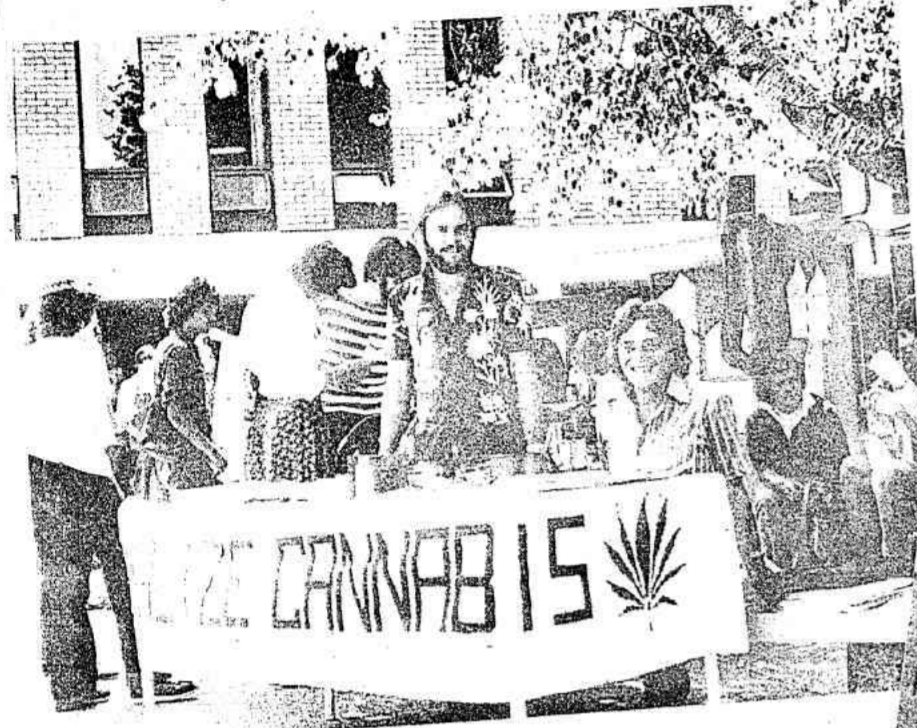
to the nitty-gritty!). Also they are saying that the sort of aggression that prevails at any 'ocker' gathering, not least of all the 'Blokes', is the sort of aggression that means women can't walk out on the streets at night without fear of rape. In fact the 'Blokes' mentality provides an excellent example of why women hold men as a whole responsible for rape. And wife-bashing and all other forms of violence against women.

'Blokes' are right but they've got it the wrong way round — sexism is rampant on campus. 'Blokes' are a manifestation of that sexism. But there are alternatives. In the last ten years or so women have gone a long way and men haven't moved at all. What's needed now is not brainless reaction but sympathetic appreciation of what the women's movement is on about. Now is the right time to set up Men Consciousness Raising Groups. Before the 'Blokes' vomit too far and wide.



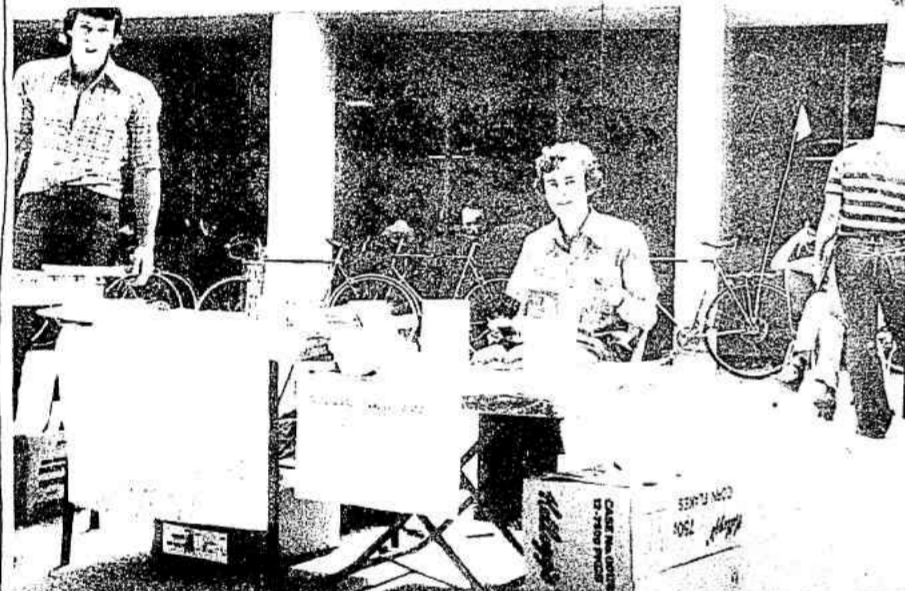
O WEEK —

MARKET DAY



Left: What are these two men grinning about?

Right: Sing your heart out, Caruso.



Left: This man from S.C.M. is having a ball (or a grape)



Below — Q. What are these women walking about?
A. The Wimmin On Campus stall.



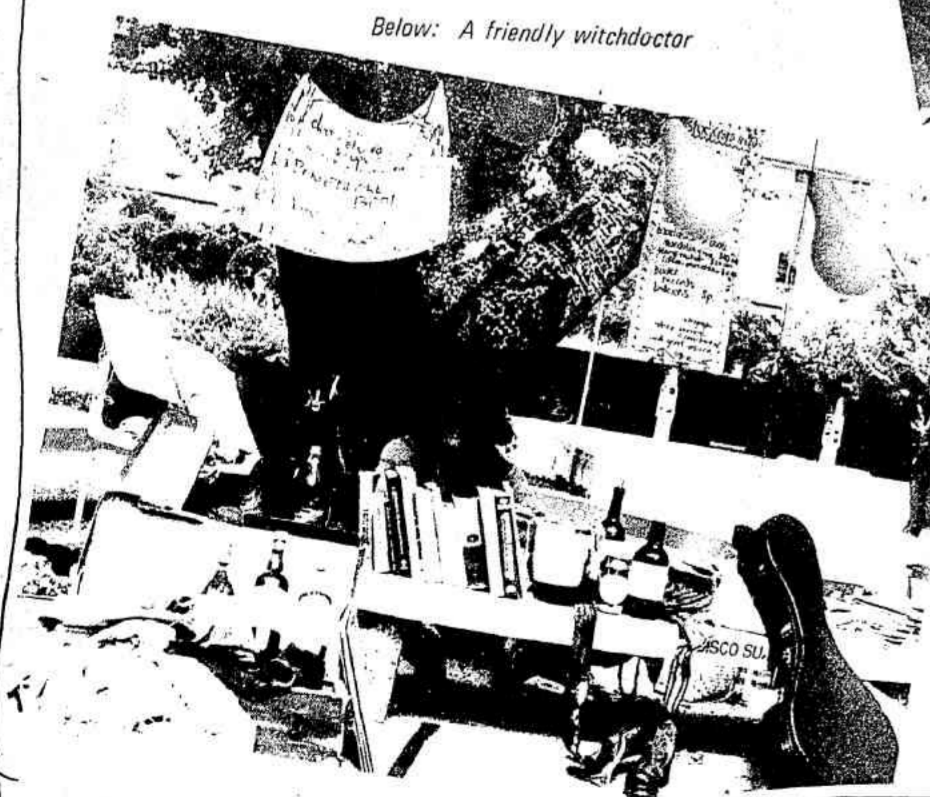
Below: Mmmm, my finger tastes almost as good!



Below: Better than a poke in the eye with a pointed stick!



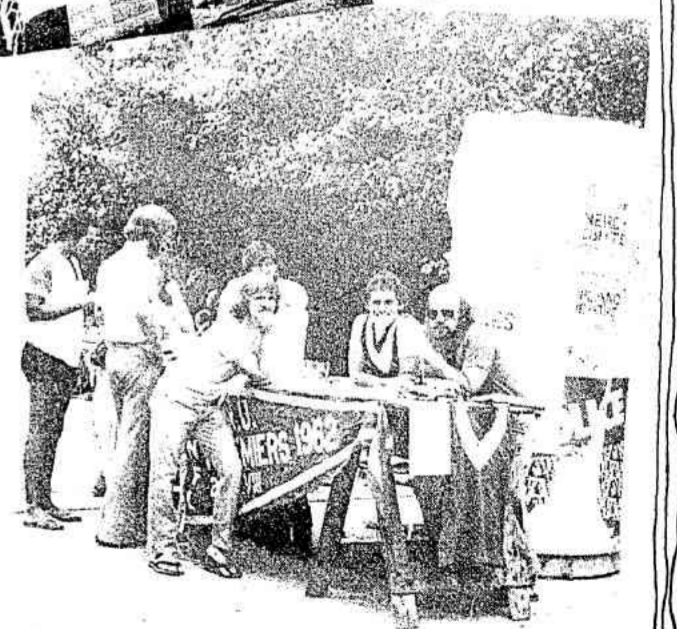
Below: A friendly witchdoctor



Above — Pick the undercover A.S.I.O. agent.



Right — We may look like nice guys but we're going to beat the shit out of them this year.



Photos by Sandy Tiffin



FEELING THREAT- ENED BOYS?

"Blokes on Campus" eh? A new 'liberated' men's group organising to have boozing and porn nights and general sessions of misogyny (women hating).

If you like to watch wimmin being brutalized, tortured and raped, this could be your big chance to get back at those wimmin who are fighting this oppression.

If you have a mentality that believes: Rape victims 'ask for it (and secretly enjoy it)', that 'lesbians are an aberration' — that homosexuals are inadequate (a few quotes from these men) maybe, you could get in contact with some of these 'enlightened blokes'.

How did such a group come together? It seems that these men have felt very threatened by the graffiti on Rape around Uni; the recent Reclaim the Night march against Rape, and wimmin who refuse to comply with their sexist values and desires. To counteract their own guilt and fear about the exposure of Rape on Campus, these men are supporting and encouraging violence against wimmin, in an attempt to get back at feminists and satisfy their own perverted desires.

Pornography is NOT Erotic! It shows wimmin and children being tortured, chained, and even killed (Snuff Moules). "Pornography functions to perpetuate male supremacy and crimes of violence against wimmin, to despise wimmin, to use wimmin, to use wimmin to hurt wimmin." Pornography is wimmin hatred!

Thus, in real terms, 'Blokes on Campus', should be called Misogynists on Campus; a place where men can come together and share their rape and battery fantasies!

There are rumours that a men's group concerned with examining their roles in a patriarchal society, their conditioning, sexism and sexuality; is wishing to start. It's about time men realised that we are no longer going to be their mothers or sex objects, so I applaud this initiative. However I don't see these men being able to counteract self examination and re-educating people is a good start.

It is wimmin who will have to lead the way to the destruction of patriarchal tools and ultimately the patriarchy. To all of you misogynists out there, who think I'm ONLY a man-hating lesbian, remember, that in a society where wimmin are served shit and treated like shit, every woman has the potential to be a lesbian/misandronist and she may just enjoy it.

Black Rose

* From Off our Backs — U.S. Feminist Newspaper.

RAGE ON!

Cathie Cahill

When I arrived at the Union, the first act was already in progress. I sat on a spare chair at the mixer, as the rest of the Refectory between the mixer and the stage was thickly littered with bodies sprawled luxuriantly on cushions. I had a clear view of Judy Small on stage from where I sat. Judy is from Sydney and has quite a following there. Her strong, clear voice blended well with the half-picking, half-strumming style that she used on her nylon-stringed folk guitar. Occasionally she would stop playing guitar altogether and sing without accompaniment — usually when coming to the climax of the story she was singing, or to clearly express a point in a song. It was quite a good effect.

Judy sings about 50% of her own original material. The other 50% comprised songs well known by a majority of the audience. It gave a feeling of togetherness and solidarity hearing most people joining in with Judy in song "... and no-one's gonna tell me being female is wrong! ..."

By the time the next act had begun, the size of the audience had swelled considerably. From where the mixer was situated in the Refectory back to the doors, the music was competing with a wall of "people having fun and getting drunk" noise. I found it irritating at first, but decided that the noise actually blended well with the themes of the songs, and the atmosphere they conveyed.

Janie Conway made the stage appear colourful with the bright greens, oranges and pinks that she wore. At first she sang and played a steel-string acoustic guitar, and later changed to electric. Janie is an ex-guitarist of the Band, Stilletto, so her expressed preference for electric guitar was in order with her experience. The change was good, too, as for some reason the mix of her voice and acoustic guitar was of very poor quality.

We have all seen Margaret Roadknight many times in Canberra, and she has never given us anything but a brilliant performance. Saturday night was no exception. Margaret raged on to cheers and yells from the audience. A very stimulating performance.

Jeanie Lewis was as brilliant and vibrant as ever. She sang a few of her better known songs and quite a number of emotional songs sung in Spanish. Jeanie has a very poetic approach to her music and will often introduce a song with some of her poetry. I find her a very dynamic performer who is notably com-

pétent on the steel-stringed acoustic guitar that she plays to accompany her voice. To finish her performance, Jeanie invited Margaret Roadknight and Janie Conway back onto stage to sing — which they did in the most perfect of harmonies.

There was then a lengthy break during which all cushions were grabbed from the floor and dancing space made ready for the next band. "Foreign Body" set themselves up on stage and made ready to power on through the rest of the evening.

Foreign Body is an Adelaide band, and from many sources are reputed to be the best band Adelaide's had, probably ever. They have been together for two years in which they have experienced some changes in lineup. The present members include — Pep, Evelyn and Mandy as the road crew, with Pep on the mixer; Jill on lead guitar, Kim on saxophone, Tasha on rhythm guitar, Shep on Bass guitar, and Margaret on drums. They have a "Residency" in Adelaide; so next time you visit that southern city, call in at the Motel Angas in Angas St., Adelaide on Thursday nights if you're looking for good music and a rage. The band uses this venue as a means by which to help other all-women bands. As their roadie Pep, put it, they feel they can save other bands from making the same mistakes that they made when starting out. So their backup bands are usually female too.

Foreign Body raged onto stage with a Debbie Harris (better known to some as "Blondie") song, "Hanging on the Telephone". About 75% of the band's material is original. One original song that I found to be quite brilliant, was called "Working Class Woman", the name of which conveys the theme of the song. It is emotional and angry, and was excellently received by the audience.

Foreign Body is a collective unit, and, at present, their objective is to put money earned at gigs towards buying amplifiers and speakers so that they no longer have to hire them. Another objective is saving for their own P.A. system and mixing unit. This is very important to them as could be seen by the performance of the hired P.A. they had on Saturday night. Apparently the system they asked for "blew up" the night before, and they had to do with a much less powered system; which to get a suitable volume on, distorted like crazy. The foldback system was also inadequate;

it's quite important that the performers can hear themselves.

Towards the end of their performance, they invited Jeanie Lewis, Margaret Roadknight and Janie Conway back onto stage for a few rousing numbers. The audience screamed for an encore, so back they came for another round.

Finally, Foreign Body ripped into "Gloria" on their own, much to the delight of the throng massed about the stage around me. The audience, literally went crazy.

If you missed the concert on Saturday night, well it's bad luck, because you sure missed a good one. The organizers of the concert, particularly Sue McGrath, need to be congratulated for getting such a superb concert together. I'm sure that everybody present would like to see more like it in the future.

WIMMINS MUSIC COLLECTIVE

One of the many activities organized during O-Week by, and for women, was a Music Workshop.

Out of this semi-informal gathering the above mentioned collective was formed — a realization of dream for many women, that is now being put into action.

Some of the aims of the collective are —

- 1) To promote women's music with performers in all available venues (i.e. A.N.U., 2XX, J.A. Folk Nights etc.)
- 2) To provide support, constructive criticism and help in all forms of music-making i.e. writing, lyrics, tuition, publicity etc.
- 3) To establish a sheet music library especially of feminist music.
- 4) To attempt regular get-togethers and jam sessions.

At this stage the collective covers a wide range of interests — from wimmin interested in singing madrigals, to others interested in learning how to mix and do "roadie" work. The one important thing is that women develop the initiative to start performing or whatever and to enter into a relatively man-dominated field and making an impact.

The next meeting is on Tuesday 11 March at 15 Karuaha Street, Dickson at 7.30pm. For more info, check out the contact sheet in the Women's Room at A.N.U. or phone Nancy 48 6197 or Robyn 49 1287.

Lennox Creche Opens

On Friday, 29th February, 1980, Colin Plowman, Assistant Vice Chancellor of the Australian National University, officially opened the Lennox House premises of Campus Child-care Collective Inc. watched by a large crowd consisting of the members of the Collective and people interested in the progress of the Collective.

Some of the neighbours in the Lennox House Students' rooms expressed their objection to our presence by painting graffiti on the newly painted walls of the creche the evening before the opening. Louise Tarrant and some of the Lennox House residents proved deft with a paint brush and helped the Collective members and the maintenance staff painters remove the signs before the opening.

The premises still need a lot of work, especially in the playground area.

University maintenance staff have installed plumbing and completed some carpentry work. The members of the Collective and friends have painted the whole building and set up the centre with makeshift equipment.

The centre is staffed by a qualified nursing sister at all times (plus a child care assistant part-time from mid March) with each member working a four hour roster session in return for up to five sessions (20 hours) of child care. The current fee structure is a \$15 Membership Fee and a sessional rate of \$2 for one child or \$3 for two children. Campus Child-Care does not at present receive any subsidies from the Department of Social Security so all expenses must be met out of fees.



for 1980. Membership is open to anyone requiring part time child-care who is willing to meet membership regulations.

I. W. D.

International Women's Day (I.W.D.) is March 8th. The idea of commemorating women's long struggle against oppression arose from events in both America and Europe. In America it came primarily from strikes in the early 1900's. In Europe it was proposed by the leading socialist Clara Zetkin in 1910.

I.W.D. is associated specifically with the struggle of the women of the urban poor who faced a double oppression from their families and their work outside the home.

Most people would be surprised to know that traditionally women took part in and organised riots and demonstrations. This was because riots were a response to hardship, which usually meant a bread shortage and feeding the family was a woman's business. Hence when starvation threatened the women would go out and ransack bakers' shops and grain carts.

This rebellious streak was carried over into the struggle against the appalling conditions of early capitalism.

"Oh isn't it a pity that such a pretty girl as I,
Should be sent to the factory to pine away and die.
Oh I cannot be a slave
For I'm so fond of liberty
That I cannot be a slave."

sang the women of Fowell, Massachusetts as they paraded through the streets.

Two years later, in 1832, 1,500 striking women card setters led the Leeds Mercury to worry that

"Alarmists may view these indications of female independence as more menacing to established institutions than the education of the lower orders". Indeed they might.

Women earned far less than men — this was justified by the assumption that women belonged to their husbands and children, and by religious cant.

"... since the low price of their labour... tends to make household duties their most profitable as well as agreeable occupation and prevents them from being tempted by the will to abandon the care of their offspring at

home. Thus Providence effects its purpose with a wisdom and efficacy which should repress the short-sighted presumption of human nature."

(This is interesting because the author slips by saying "Providence" keeps women at home whereas their natural "human nature" makes them want independence. Usually, such arguments claim that the ability to wash dirty nappies is a biological sex difference and what women would really want to do if they weren't Led Astray by Unnatural Women.)

This was written at a time when a man could earn enough to keep himself with perhaps a little left over for his family, however all family members had to work from very early ages. Women often earned less than starvation wages. Prostitution was known as the "fifth quarter of the day". In some female trades virtually all the women in it were forced to resort to prostitution to keep alive, despite working full-time.

"I used to be in shirt-work; I got 2½ d each for 'em. By working from five in the morning till midnight each night I might be able to do seven in the week. After paying 2d for cotton I was left with 15½d to pay rent and living and buy candles with. I was forced to go out of a night to make out my living. I had a child and it used to cry for food. To make a living for him I was sometimes forced to depend entirely on the streets. I tried to make an honest living, but I couldn't."

In European countries and in Russia, women came forward with their demands not only during strikes, but during revolution also. In the French Revolution of 1789 it was the women's march to Versailles that brought Louis XVI back into Paris for the last time; the women were demonstrating against expensive bread in the traditional manner.

The women also played a role in the revolutions of 1830 and 1848



International Women's Day march, Melbourne, 11 March 1978

and in the Paris Commune of 1871; the extent of their participation in the latter event is best measured by the disapproval of the male bourgeoisie.

"The weaker sex (sic!) behaved so scandalously during these deplorable days. During the final days of these bellicose viragoes held out longer than the men did behind the barricades. Many of them were arrested with powder-blackened hands and shoulders bruised from the recoil of their rifles."

In Russia women's emancipation was accepted as a part of the revolutionary struggle against the Tsarist system from the 1850's or so onwards.

The 1917 revolution actually began on I.W.D. (Feb. 23 in the Russian

calendar), because of a women's strike: Trotsky wrote —

"In spite of all directives the women textile workers went on strike."

The February Revolution was begun from below, overcoming the resistance of its own revolutionary organisations; the initiative being taken of their own accord by the women textile workers. The overgrown, bread-lines provided the last stimulus. About 90,000 workers, men and women, were on strike that day. . . . A mass of women. . . flocked to the municipal Duma [Council] demanding bread. . . Red banners appeared in different parts of the city." The Revolution had begun.

Liz Foster

WOMEN'S ART & CRAFT EXHIBITION

The standard of work in this exhibition was generally very high and it was characterised by an experimental attitude. Women growing as human beings and as artists, willing to expose themselves to the public during the process, rather than waiting for 'completion' as is traditionally the case. It is not my intention here to review each artist. Matching one artist against another is an onerous task and imposes an unreal standard on a group of women showing their work together.

The range of work was pleasing, the photography and pottery excellent and the craftwork was very good as well. Painting and drawing were well represented with interesting combinations of textile and paint. The main thing noticeable was the willingness to experiment, with concept and medium.

Charlie Reid I will mention. Obviously a very 'young person'. Her contribution to the exhibition added a dimension to the idea of exhibitions as exposure of a growing process and gives the whole concept a great deal of strength. Traditionally works of art are presented as a complete package rather than expressions of artists on the road. Some of these women are more professional than others. There is no escaping that, some of them could exhibit anywhere and attract

notice. Others would not be interested.

In all the works contributed to this exhibition there was a very obvious feeling for growth and reaction to life's influences. The demand for the 'product' seems not so strong as the feeling for the process. To use the approximate words of Ursula Le Guinn, — it is not the goal but the journey which is important. These women are on a journey towards women's art — something which has not been allowed to be explored until now.

Diana Mumme.

**YES MEANS YES,
NO MEANS NO,
HOWEVER WE DRESS,
WHERE-EVER WE GO**



Women are angry, angry because our basic right of freedom is being denied every day, by men who rape and assault women. We are not free to go where we like, at any time of the day or night, and along if we choose as men do because of threats, or actual violence against us.

On Friday evening, the 29th February, over one hundred women took to the streets to express their anger, in a Reclaim the Night rally. We aimed to create as much noise and disturbance as possible. We certainly made an impression on the males entrenched in the Civic pub. One hundred, angry, chanting, banner-waving and torch bearing women outside the window cannot be ignored. Some men obviously felt threatened, by their knee-jerk reactions to us.

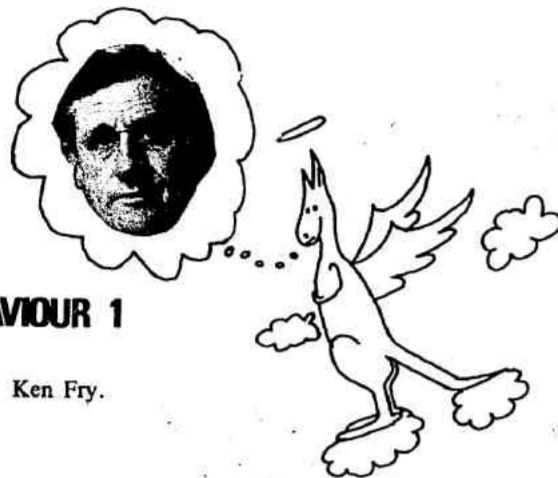
We also had the attention of the Friday night shoppers as we marched to London Circuit, then

back to Garema Place. The enthusiasm of the women was obvious as we responded rowdily to the speech given by Pat and the short concert that followed some great music and songs presented by Sue, Robyn, Nancy, Black Rose and Cathy.

A great feeling had been engendered by our stirring march, and our involvement in this issue. We all have one thing in common — "we can all be battered and raped".

Although we cannot expect this rally to acquaint people with the concept that pornography (not to be confused with erotica), rape, public harassment and assault all stem from mysogyny or woman-hate, we certainly made people aware that we are angry, and we demand to have the same freedoms of movement, as men, and to be treated with the respect every human being deserves.

WE THREE SAVIOURS



SAVIOUR 1

Ken Fry.

A.C.T. members of the Federal Parliament are very conscious of the fact that their role is quite different from that of Federal members from the States.

The absence of effective local government coupled with the absence of the equivalence of State members of Parliament simply means that A.C.T. members have to represent their constituents in three levels of government instead of one level.

A member's responsibilities can be divided broadly into three areas: responsibility to the constituency which he represents, responsibility to the Parliament and responsibility to the political party which endorsed him as a candidate.

I have always taken the view that an M.P.'s "grass roots" responsibility, that is to the people in the electorate, is most important and that the key to carrying out this role effectively is to be accessible to our constituents. I think our constituents should also be able to feel when they come to my office that I am unreservedly 'on their side' in helping to resolve their problems.

As a member of the A.L.P. I am committed to working towards the advancement of a more just and equitable society through the democratic process of the ballot box. Our broad objectives should be the creation of a society based on co-operation and mutual aid rather than on competition, exploitation and repression; the direction of production towards perceived needs rather than profit; a more just distribution of resources; equality of opportunity and opposition to all forms of discrimination; direct democracy and self-management in the workplace, and the preservation of civil liberties and concern with human rights.

I believe that the best hope for the future of Australia is to pursue a strong democratic socialist policy under a reformist Labor government which is committed to offering a genuine alternative to unbridled capitalist exploitation.

Unfortunately, due to long periods of conservative exploitative governments, the established capitalist institutions have become so entrenched and so firmly supported by conservative executive governments that Parliament has ceased to be an effective moderator of their excesses.

The interlocking network of powerful individual and corporate bodies in industry, commerce and financial institutions who exercise control over our key resources and our means of communication have succeeded in hiding the true nature of the exploitation of the many by the few in our resource rich society. Indeed, of all

the Western democracies the Australian people have least control over their resources through government intervention in the economy.

Conservative governments have also been supported in office by strong financial support from the vested interest groups of the capitalist establishment, including the elitist medical and legal professions, oil companies and other transnationals which exploit our natural resources and send their profits out of the country.

Our so-called democratic form of government is in need of urgent reform. The Parliament itself is powerless to exercise effective control over the executive arm of government and the Public Service bureaucracy, who have a monopoly of vital information which is denied to the public. In the Parliament we are all part of a ritualistic and largely meaningless process of debating, urgency motions, censure motions, and new legislation, the outcome of which is predetermined and is in no way affected by the ritual of the debate. It is a 'winner take all' system in which the large minority, usually about 50% of the people, is virtually disenfranchised because of the inability of the opposition to influence significantly the course of events.

In this atmosphere of frustration it is very easy to become disillusioned and give up in despair. But we cannot afford to do this.

Many people in the community are disillusioned with conservative government which is committed to preserving the status quo in the interests of their patrons. Many people now share the view that capitalism as we know it is reaching a crisis point, a crisis which has been delayed and masked by continuing inflation which has created billions of dollars of 'phony' paper assets in unearned increments.

The alternative salvation for the survival of capitalism, of course, is war or the prospect of war. We now have the unnecessary (and sickening) spectacle of our Prime Minister strutting the world stage in a blatant endeavour to step up war hysteria with his pompous posturing against Russian aggression in Afghanistan. As democrats we deplore aggression anywhere by anyone; but Fraser's hypocrisy in condemning aggression selectively (in Afghanistan but not the more brutal aggression in East Timor) and in asking our athletes to pay the price of an embargo rather than his friends in the wool, wheat and mineral industries, is typical of the man and his shallow opportunism.

The Afghanistan issue provided an excellent opportunity for Australia to take a strong stand against Soviet aggression and at the same time adopt a more independent non-aligned policy rather than going along with the United States in a return to 'cold war' policies which can only lead to an increase in the tempo of the arms build-up, including nuclear arms, and divert funds from supporting Third World nations in their struggle to survive and ward off mass starvation.

Australia could be a significant force in the Third World of non-aligned nations. Jogging along in the footsteps of the U.S.A. gives us no real independent status and we are seen by others as weak and subservient.

Under the Whitlam government Australia was working towards a closer association with Third World countries and our status among them was high, but now the clock has been turned back and we have been made to look foolish in the international world of politics by our Prime Minister's foolish posturing and war mongering.

The A.L.P., by pursuing a stronger democratic socialistic philosophy should, I believe, provide the alternative which progressive people in the community are seeking, a real alternative and a middle road between the excesses of totalitarian regimes, whether they be communist or fascist, and unbridled free enterprise capitalism.

The move towards a more socialistic philosophy must come from the grassroots, from a greater awareness in the community of the exploitative nature of capitalism, its inability to resolve its own contradictions of poverty amidst plenty, and its inherent capacity to lead people into war with each other despite an abhorrence of war by most people.

People who are aware and conscious of these problems, especially politicians, and I hope, university students, have a heavy responsibility to work untiringly to raise the consciousness of those who are locked into the manipulated powers of our media, the press, radio and T.V., all of which are directed towards reinforcing the ruling cultural standards and values of a consumer-oriented capitalist society.

SAVIOUR 2

JOHN KNIGHT (the one with the specs)



I have been asked to write in personal terms about the background to my involvement in politics. I did not get into student politics at university, but I was much involved - apart from trying to get a degree - in rugby union and squash.

After leaving the University of New England with a degree in history I joined the Department of Foreign Affairs in 1965 and was posted the next year to India where I learned Hindi/Urdu and something of the sub-continent and its complexities.

It was partly as a result of this that I sought a scholarship to study in the United States. At the beginning of 1968 I went to the East-West Center in Hawaii to study Asian history and Hindi.

The most important thing was that this happened in 1968. It was during that year that I was, to use what is now a fairly commonly applied expression, "politicised". 1968 was for me a turning point.

The Vietnam conflict continued — in Vietnam and the United States — Robert Kennedy and Martin Luther King were assassinated, and Richard Nixon defeated Hubert Humphrey in the Presidential election.

The Americans put their first manned space shot around the moon so we could all sit back and watch colour television shots of the other side of the moon. And shortly after my return to Australia, in the middle of 1969, Armstrong landed on the moon.

During my time at the East-West Center I became involved in student politics. Many of my colleagues were directly affected by Vietnam, and as Vice President of the East-West Center Students' Association I was closely associated with action to free a former EWC student detained in Taiwan after leaving the Center.

It was late in 1968 or early 1969 that I decided I wanted to be involved in the political process in Australia. Several others at the East-West Center made the same decision. A number are now involved in politics or government here and elsewhere in the Pacific and Asia.

For myself it was the result of a complex combination of events: particularly my experience of India, the turbulence of the U.S., in 1968, Vietnam, student politics at the East-West Center and the space program and the sudden new perspective it provided on the minuscule planet we inhabit. I had then to decide which party to join. Ultimately it came down to a decision between socialism — which I believe is essential to any commitment to the Labor Party — and liberalism.

There is of course a problem about commitment to any ideological system. Such systems tend to be increasingly inflexible and long outlive the circumstances that give rise to them. Liberalism seemed to offer, and I believe is, a more flexible — pragmatic, if you like — approach.

However, my decision was based essentially on the assessment that the former implied greater intervention by government in the affairs of individuals and organisations. It is, of course, a matter of degree but it was that degree of difference that was and is important to me.

There was one other matter. At that time I had no interest in entering parliamentary politics. But I became aware of the capacity of members of the Liberal Party to differ publicly from the stated official policy of the party, particularly in the parliamentary process.

No doubt my decision was heavily influenced by my own background. I was born and brought up in Armidale in New England. I come from a family of small-business people in country towns; people who worked long hours, didn't make a lot of money but were their own masters and enjoyed the freedom that permitted them.

I had never really been away from Armidale except for brief periods until I came to Canberra in 1965, at the age of 21. It was only a few years later that I was in Hawaii trying to make up my mind which way to turn politically.

I am ready to accept judgement that my decision was based on rather limited — even naive — grounds. But it was no doubt influenced by the background in which I had been reared and the views which were deeply embedded — many of which have changed in the decade since that time.

But I have never felt that I made the wrong decision, though I could easily have done so. I have been satisfied as time as gone by that whatever the limitations and imperfections of any political party — and there are plenty for each of them — perhaps as much by chance as good judgement I finished up in the right party.

Despite deep disillusion with the Liberal Party in 1971 and 1972 I finally decided in 1973 that I would like to see the political process at closer quarters and thus applied for and eventually obtained a job on the staff of the Leader of the Opposition, Bill Snedden. It was essentially from there that I was to enter parliamentary politics in 1975.

I have been asked also to say something about what I expect to achieve through my involvement in politics, particularly in the parliamentary process. It is always easy in response to such a request to indulge in a flourish of ideological fantasy or to list an imposing, however impractical, list of objectives the ultimate purpose of which would be to change the world to the sort of Utopia each of us might separately wish.

I would prefer to do neither of those things but rather to discuss a few of the general purposes that I might hope to achieve by my involvement in the political process.

I have gone on at some length about the background to my involvement, to suggest that it happened not through long-term planning, commitment or ambition, but rather as a result of a cumulative process — and of course chance.

I certainly did not go into Parliament at 32 years of age with a dazzling vision of a new society, with any fiery commitment to drastically change the world.

The most essential purpose of my involvement in politics is to confirm my commitment to participate in that process. It emphasises my personal view that we all have an obligation to be actively involved, particularly if we are to justifiably complain about the results or to try to change them.

It also gives me an opportunity to be involved in many of the issues that affect the community. There is simply not the time to be associated with all those issues but there is a chance to take an active interest in many matters and occasionally to have some small influence on the outcome.

Obviously I have to be involved in the range of issues most directly affecting my electorate. Areas in which I take a particular interest include the needs of handicapped people, the Commonwealth Public Service and foreign policy.

In addition I have felt that involvement in Parliament might give me some opportunity to influence the development of that institution. It is after all the final decision-making authority on behalf of the community. I believe it can work more effectively and that it should have greater respect from the

community — but that of course is up to the Parliament itself.

Many of the procedures of Parliament are archaic and only serve to distance it from the community which it should represent. Some procedures which might strengthen Parliament are not used: for example, rules that would require us all to behave more modestly. Committees of the Parliament are becoming more effective but there is much still to be done to enhance their role.

But essentially I see my Parliamentary role as that of a sort of public servant or ombudsman, helping individuals with problems, assisting community organisations, trying to make our social, political and economic system work more effectively and fairly, and working for change where the existing structure or machinery causes inequities, encourages prejudice or discourages initiative.

That is the main — and to me most satisfying — role of the Member of Parliament. For a backbencher it is generally a matter of assisting at the margins, but it is a role that would probably otherwise be unfilled.

John KNIGHT

SAVIOUR 3

DON CHIPP (the old warhorse)

On the 16th and 17th of February 'Woroni' hosted a conference of editors of student newspapers. Many of those invited could not attend, being obsessed with producing their own 'orientation week' editions. Those who could come were a diverse group. We had Greg Day from AUS's "National Student", and two students from the Sydney Conservatorium of music. Others from Brisbane, Sydney and Wollongong came, and we had a chance to meet the new editor of CCAESARIAN. On Saturday we listened to Mungo MacCullum, Gay Davidson and Ian Mathews tell of their earlier experience in school newspapers and give us advice on content layout etc.

Coincidentally the Australian Democrats were also holding a National Conference. Don Chipp kindly came down to talk to us, and we detained him for over an hour with our questions. An edited transcript is printed below, the full interview being available for anyone who braves the heat and comes into the Woroni Office.

The Liberals... have got the Tertiary Allowance now well below the poverty line and we just can't see any rationale for that and I know because I just had two children go through the education system who virtually had to live on it, and they just bloody well couldn't. In general we believe that the whole of the education policies being put forward are band-aids and sort of patching up. There's nobody in Australia who's looking forward to the kind of life we'll be living in 1980 or 90. What kind of employment opportunities will there be?

We've got to make long term plans before we come to an education policy that makes any sense. What are our goals for education? We would like to see a massive increase in rural industry!

Q. In what areas?
A. "Wheat, sugar, cassava, sugar beet."
Q. You're talking about subsidising?
A. "No I'm not. There's 25 mil. hectares of arable land in Australia which is now going to waste. Now if this was being used. These things would happen. We would be producing enough alcohol-power alcohol from these products which we would use in Australia and which would produce about 30% of our petroleum needs and would within two years employ another 150,000 human beings — and it would also stop this hideous race of people towards the cities. Maybe we've got to look at the whole of our education policies and give them an agricultural... not bias, but increase the agricultural..."

The Fraser government has recently introduced fees for overseas students. Do you think that's part of a trend to introduce fees for all tertiary students?

I was opposed to the view of fees for overseas students first of all and then I was persuaded that there was some justice in it... Essentially the majority of the overseas students here were receiving some sort of assistance or subsidy from home. That they had opportunities of studying at their home universities for equal courses. That those who were in impoverished circumstances had recourse to other means of finance and there is no reciprocity for Australian students studying abroad given by overseas universities. Those students from overseas who had special visas were settled under the foreign aid schemes.

Now on the question of fees for local university students, I'd vote against it but I do see a great weight of justice in it, and it's not as clear cut as some students make out. The rationale for imposing fees is that a tertiary education is not available to everybody. The Liberals still talk this bullshit about the equality of opportunity in education but there's no such thing in Australia and the fact is that for intellectual, environmental, family and other reasons, tertiary education is not available to all young Australian people, because there's too many of them can't even pass metric, because of environmental problems — and I'm now talking about the kids of the Western suburbs of Melbourne and Sydney who suffer from a massive disadvantage from the time they're born. This used to be the case, that if you got a tertiary degree, then your earning capacity would automatically be higher. Now the argument is, that if your earning capacity is higher then you pay more taxes and you pay back the loan that society gave you by giving you free tertiary education.

My present belief is that fees should not be introduced.

I think the administration of tertiary institutions in this country is a scandal. I think that literally millions of dollars are wasted on feather-bedding loafers in universities.

Where are there areas of padding in the universities other than research?

I think the very way in which a university is administered inevitably leads to inefficiency with the administration of the university virtually run by a professorial board — a) professors are not notorious as businessmen...

I would like to see a mixture where money spent on tertiary education

Continued on page 22

THE COMPLETELY DEAD POLITICS DOUBLE PAGE
(continued from somewhere else)

goes to the benefit of students and research, and I'm not persuaded that it does. I'd like to see universities run administratively by a board of businessmen, but the difficulty would be, if you get that, how not to interfere with academic freedom. And that's a hell of a question

I am appalled at the waste of taxpayers' money in the areas of tertiary education. I would like to see those funds spent more directly in the interests and the furthering of real research. I would like to see instituted in universities for researchers, the system where every two or three years a researcher has to jump a hurdle by being called up by his peers and then saying "Right, you're getting a grant for research, you're getting this. Show us what-real research you have done in the past three years."

We've got to try to restore power back to the parliament. At the moment, the leader of the party, of the governing party, whether it be Malcolm Fraser, Dick Hamer, Charles Court, whoever, gets a rush of blood to the head somewhere or other, and says "This is our policy on Afghanistan" or on something else. Now that then is ipso facto implemented by the parliament because he then stands over his cabinet because he appoints all his ministers. He takes it into the party room and all the back benchers approve of it because they all want to be ministers and the opposition just may as well not go into the parliament because they are just outweighed by numbers. Now I keep getting back to this, that unless we can restore power back to the parliament and get politicians to vote on issues as they see them, we'll never ever get democracy, and we haven't got democracy in this bloody country. It's an autocracy and not too benign autocracy either."

What you propose with the Democrats is that instead of having a two party situation that dominate the situation, we have three. Like the D.L.P. was some years ago.

"Look, you can call me a child molester, womaniser, anything and I'll forgive you. But you liken me to the D.L.P. and I'll sue you for every bloody cent you've got."

We were talking right at the beginning about education for leisure. What does this mean?

Well, to have fun and to seek fulfilment, that to me are the basic aims of education. But you can have fun in many different ways and you can have fun without even laughing as you know. One of the things that appeal to us is a new kind of lifestyle that you can - for example, self-fulfilment is the greatest way of having fun and achieving satisfaction. Now we're looking to a situation where people can be educated to be able to do things. Like building their own furniture, to become interested in and an expert in gardening and dressmaking so that we have these sort of craft things with the increased leisure returning to home.

But I just don't believe we can continue in this world with this mad rush towards consumerism. . ."

Now overseas students, Senator Chipp has thrown out quite a challenge to you. Do you have opportunities to do an equal course in your own country? etc. We expect our mailbox to be full of letters to give the correct facts (you don't have to state your name or where you live). A letter addressed 'Internal mail' to 'Woroni, C/- A.N.U. Students' Association' will get to us. If we hear no different we'll have to assume that Senator Chipp is correct.



SOCIAL SQUASH CLUB

If you like a hard game of squash but without the do-or-die streak of Comp., if you want to play a wide range of squash players to improve your game and avoid getting into a rut, then get off your fundamental and come along to Social Squash on Friday evenings. The squash is organised by putting your name against the name of another person who you think might be a suitable partner, on a timetable at the Sports Union booking counter. The social side comes out when, in the quarter of an hour or whatever between games, you sit around and perspire freely and yarn to the other perspirantes.

So much for the blurb: now the nitty-gritty. Members normally allot themselves a 'rank': 'I' indicates that you are of comp. standard down to about D grade, 'II' indicates that you are a lower comp standard player or at least have played for a while, 'III' indicates that you are a tyro (beginner). By writing your rank along with your name when booking, you can end up playing someone of comparable standard. Right now, due to low numbers, players pay for the courts (60c per half hour) at the time of booking; but if sufficient people show interest in playing social squash, the system should change back to one where people pay on the night they play, as it was in our heyday. Social Squash club balls can be hired by members for no charge. An A.G.M. will be organised fairly soon, when the club knows its prospects for 1980.

Interested? But confused? Go along to the booking counter in the Sports Union and make inquiries there, perchance even book a game or two. Or ring me on internal phone 4777 (I'm sometimes there).

David Bulbeck
(official non-office bearer).

Housing . . . Christian Comment

By Nick Gillard and Rowan Ford.

JESUS INTERCEDES FOR US.

Before Jesus was born He was homeless. There was "no room at the inn" for Him.⁽¹⁾ At the age of two He was a refugee in Egypt.⁽²⁾ As an itinerant preacher He was able to say "foxes have their holes, the birds of their air have their nests, but the Son of Man (Jesus) has no place to rest His head."⁽³⁾ On the Cross He bore our sufferings and felt our isolation⁽⁴⁾ and even in death He was laid in a borrowed grave.⁽⁵⁾ In all these things He identified with the homeless in any century. It was part of God's Incarnation to share the pain of daily life, so we might have "a High Priest who is not untouched with the feeling of our infirmities."⁽⁷⁾ If the crucifixion was the end, then we might merely resign ourselves to identifying with the poor and dispossessed.

But Jesus rose from the dead,⁽⁸⁾ He ascended into Heaven⁽⁹⁾ and gave gifts to many, as many as believed on His Name.⁽¹⁰⁾ We are not powerless in the face of individual or institutional evils. Putting on the whole armour of God⁽¹¹⁾ we can do battle with the spiritual wickedness in high places.⁽¹²⁾ We are an army with weapons; not material weapons but spiritual gifts for the pulling down of enemy strongholds, for the storming of the gates of Hell.⁽¹⁴⁾ We are also entrusted with power in this world; votes and voices, feet and faces. Not so we can bury them;⁽¹⁵⁾ apathy is not a valid Christian response. Our gifts are to be used in service; we are to raise our voices, show our faces to question candidates and to put ourselves in a position of participation where the action is. Halls of residence have members' committees, the Canberra Low Cost Accommodation Committee acts on these matters across our city, and the A.N.U. World Development Society is concerned with the part that Australians can play in enabling people overseas to provide for their needs.

Because Jesus lives forever to make intercession for us⁽¹⁶⁾ we can come confidently before God's Throne of Grace, to find help in times of need.⁽¹⁷⁾ These are times of need; people all over the globe are in desperate need of food and shelter, both physically and spiritually. In such a time as this, we must examine ourselves,⁽¹⁸⁾ seeing what talents God has given us, we must pray in unity with Jesus⁽¹⁹⁾ that our maker will direct us in the paths that He expects of us⁽²⁰⁾ equipping us for good deeds,⁽²¹⁾ so those around us may see good works as the product of God's grace working in us and themselves come to worship and glorify God.⁽²²⁾

- (1) Luke 1:7
- (2) Matt 2:13-18
- (3) Matt 8:20; Luke 9:58
- (4) 1 Peter 2:24; Isaiah 53
- (5) Matt 27:46; Psalm 22:1
- (6) Matt 27:60; Mark 15:46; Luke 23:53; John 19:41
- (7) Heb 4:15
- (8) Matt 28:6
- (9) Mark 16:19; Luke 24:51; Acts 1:9
- (10) Ephesians 4:8; John 1:12; Acts 2:39
- (11) Ephesians 6:11
- (12) Ephesians 6:12
- (13) 2 Corinthians 10:4
- (14) Matthew 16:18
- (15) Matt 25:25
- (16) Heb 7:25
- (17) Heb 4:16
- (18) 1 Cor 11:28 and Esther 4:14
- (19) John 17:12
- (20) 2 Timothy 3:17
- (22) Matt 5:16.

AMNESTY INTERNATIONAL: A NOTE

Fundamental human rights are presently being eroded throughout the world. Torture is increasingly used as an instrument of routine government administration and executions of political "undesirables" are carried out by semi-official death squads in many countries of diverse cultures, economies and ideologies. Despite the signing of the Universal Declaration of Human Rights and the efforts of the United Nations there is no effective means to prevent these violations. The only effective alternative is the force of awakened world opinion - upon which the work of Amnesty International is based.

Amnesty International is a world-wide voluntary human rights movement which is independent of any government, political faction or religious creed. It works for the release of "prisoners of conscience" - men and women imprisoned anywhere for their beliefs, colour, language, ethnic origin or religion, provided they have neither used nor advocated violence. Amnesty opposes torture and the death penalty in all cases and without reservation.

Much of Amnesty's work is based on detailed research into specific cases of individual cases which is coordinated through the International Secretariat in London. More recently, and especially since the award of the Nobel Peace Prize in 1977, Amnesty has become involved in fact-finding missions to assess mass violations of human rights and promoting the implementation of universal principles at the level of governments and international organizations.

However, the centre of Amnesty's work is through the concerted action of committed individuals working in small local groups through which public opinion is mobilized - in order to secure the release of prisoners of conscience, the protection of their families and improved standards in the treatment of prisoners and detainees.

Is the work of Amnesty effective in securing the release of prisoners of conscience? There is no doubt that governments the world over are keenly aware of public opinion because every government, no matter how repressive, wishes to be seen by the world as just and humane. Although the effect of world opinion is rarely publicly recognized by governments, the effectiveness of Amnesty's work is borne out by its results.

The A.N.U. Amnesty International group campaigns on behalf of imprisoned teachers and students and handles Urgent Action cases - which usually involved people who have recently disappeared, been arrested without explanation or tortured. We hope also to visit various embassies in Canberra on behalf of specific prisoners from time to time. We have very informal (i.e. small) meetings on the first Wednesday of every month in the Meetings Room of the Union Building at 1.00pm. Usually we discuss Amnesty policy, possible activities, latest cases and so on. Everyone is more than welcome to come along and ask questions.

If you're not interested, that's fine. But please, please don't say "There's nothing I can do". There is.

Tony Burkett (Pres. A.N.U. Branch, may be contacted at Bruce Hall).

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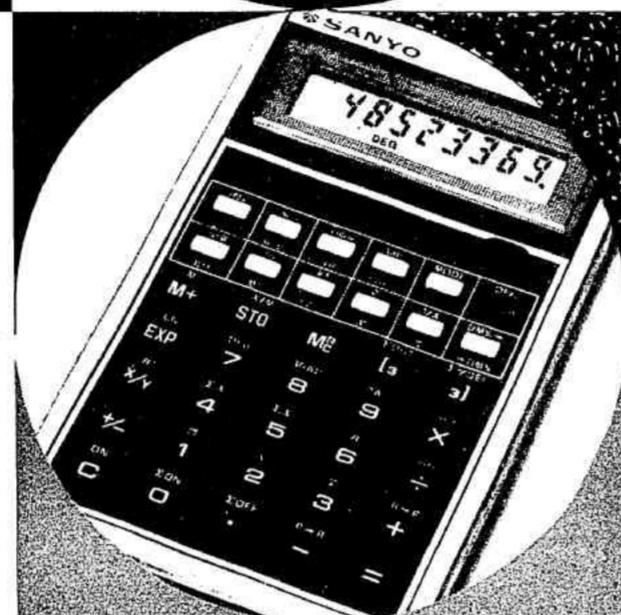


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The Politics of Militant Islam

From the Convocation Luncheon Address given by Dr. Mohammed Ayoob on Wednesday 5th March. Edited by Nick Gillard.

This article has two major objectives. The first is to analyse briefly the use of Islam as a political tool or ideology by groups or leaders within the Muslim World for the attainment of primarily secular objectives. The second, related, aim is to look at the Islamic World's response to its political and cultural encounter with the West in the last two hundred years or more.

As all students of politics understand, the manipulation of symbols and the use of imagery (religious or otherwise) for the mobilization of a populace in order to achieve political objectives or further preferred political values falls into the realm of normal political activity.

There are different, divergent social and political goals for which the vehicle of Islam is being used by various leaders and parties in the Muslim world. Saudi Arabia attempts to enforce puritanism (except, of course, for the princely elite) with the help of the whip. Pakistan attempts to legitimize military rule through the medium of Islam. The Ayatollah Khomeini in Iran is changing the country's political structure, rejecting the political, economic and cultural domination of foreign powers.

Islam like any other religion or dogma is open to varied interpretations, which in terms of political action can be called the "operationalization" of the concept of Islamic polity. These differ greatly, depending on the social context, the presence of a Sunni or Shia majority and the political context & historical juncture. They also vary depending upon who—person, group, social strata or party—is the medium through which such operationalization takes place.

There have been Islamic revivals as early as the beginning of the nineteenth century, times when the great powers of the West (Britain, Russia, France, Germany) were equally exercised about what such resurgence meant for their own political, strategic and economic interests.

The nineteenth century was the heyday of European imperial activity, and the Muslim world from the Indian sub-continent to the Atlantic coast of North Africa was trying to respond in various ways to the challenge of European industrial, technological and military superiority. Sudan, Iran and India each produced thinkers and activists who tried to respond politically, and on occasion, militarily

to the challenge of European ambitions.

In the twentieth century, anti-colonialist struggles, which frequently took on huge proportions, were cloaked in garb of Islam—either of the Pan-Islamic or Islamic nationalist variety.

"Umma", the concept of global unity of Muslims, was harnessed by lay and clerical activists, for the rather vague cause of Pan-Islam (which in modern terms could be considered as analogous to the calls for Third World solidarity). Muslims were active in anti-colonial actions in India, even though the nation was a non-Islamic majority. The Ulama of Deoband, the most famous theological seminary in the Indian subcontinent, found no contradiction between their commitment to Islamic values and their patriotic duty to oust the foreign ruler on the other hand.

Kemal Ataturk's nationalist revolution set Turkey on a nationalistic, secular road and he became the hero of my father's generation.

The Khalifat Movement in India and the Sarekat-Islam and (later) the Muhammadiyah Movement in Indonesia stand testimony to this fusion of Islamic and nationalist values and objectives. The Pakistan movement was the only major exception to the rule that Islamic political activity in colonies worked in conjunction with the mainstream of national resistance to colonialist domination rather than against it.



Police officer Yadollah Mottizadeh executed by an Islamic firing squad on Tuesday night after being convicted of murder and torture.

Gamal Abd-en Nasser, by his rhetoric and his action, had given the Arabs, the Muslims and the whole Third World a sense of self-respect and dignity which was sorely lacking in the 1950's.

The present Iranian experience has helped, among other things to pin-point that revolutionary strand in Islam, which if properly operationalized in the political sphere, can provide both the legitimacy for relentless opposition to an established but tyrannical order, and the appropriate channel to mobilize the usually silent majority into active participation in a revolutionary process, thereby transforming the entire character of such a movement. For a revolutionary movement can only succeed if it is able to cross the thin line dividing mass support from mass participation. This is what Khomeini and his clerical lieutenants were able to achieve in Iran in 1978 and early 1979.

Afghanistan is different. The Islamic establishment had been allied to the Mohammedzai ruling family very firmly, and several of the leading religious figures were large landowners. The revolution of April 1978 threatened this elite and the Khalq regime in Kabul even alienated potential allies by the excesses it committed. The massive Soviet intervention at this stage has given a much greater legitimacy both at home and abroad to the motley group opposing the Khalq regime since April 1978. While it appears that acquiring one's own Vietnam has become a hall-mark of super-power status, Moscow in the process may actually end up

transforming the poorly co-ordinated insurgents in the Afghan countryside into the 'Mujideen' (religious warriors of Islam), the term by which the Western press already refers to them. The Islamic political and military activity in Afghanistan suits the strategic aims of the West; hence it receives a sympathetic reaction in the West.

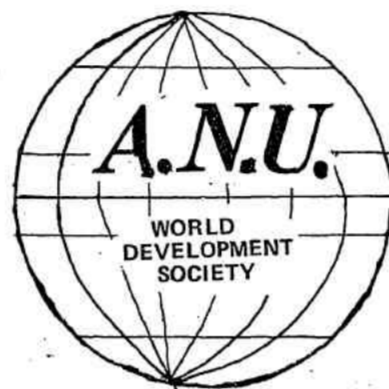
The large number of independent Islamic states which have arisen since World War Two has substantially increased the clout of the Muslim World in international forums, particularly the U.N. and related agencies. Islam has performed the role of an extra bond linking the new sovereign states of Asia and Africa and helping the evolution of a common front on broad economic and political issues.

Speaking in very broad terms, this Islamic political resurgence is aimed primarily at (1) The assertion of the autonomy of the Muslim World—as of the Third World generally—within a hierarchically organized international system with the two super-powers at its apex; (2) the assertion of its control over its natural resources with oil as the prime example. In the short run, the political energies of the Muslim World are largely directed to the withdrawal of (1) Israeli troops from the West Bank and Gaza; and (2) Soviet troops from Afghanistan.

None of these four inter-related objectives is essentially aggressive in character. Each is directed towards protecting the economic,

political and cultural rights and heritage of the Muslim World, so

long under attack by alien powers, interests and ideologies. Muslim resurgence, therefore, poses no threats except to those who themselves harbour aggressive and expansionist ideas and subscribe to hegemonic designs which they attempt to justify as essential instruments for the preservation of world order.



I've heard people say aid doesn't reach the really poor in any country and use this as an excuse to refuse a donation to a charity.

Much government aid, ostensibly given for the relief of poverty, does get lost on the way. And there are substantial reasons why. Nearly every government uses its aid program to advance its own interests. In societies ruled by a military clique or corrupt elite a foreign government will often use its "aid" spending to enrich these ruling classes.

A blatant example of Western governments' priorities is "tied aid"; a grant is given to a country for some project, but only if that money is spent on purchases in the donor country. This in fact is not a subsidy to the poor country, but to domestic firms who may be able to supply the specific goods. A country may find better suppliers, and be able to complete the project at less cost, but unless it purchases from the donor country the "aid" will not be forthcoming. Studies have found "tied aid", increases the cost of an item by 20% on average, above the competitive world price.

The amount of "aid" which is for military purposes indicates humanitarian considerations are less important than strategic factors.

Political pressure in a country can influence the priorities in aid. Israel receives 25% of U.S. aid, not because of the poverty of its people but because of the large Jewish population who consider aid to Israel as a political matter. Fifty-six percent of Australia's aid goes to Papua New Guinea, not because P.N.G. is extremely poor, but simply as a continuation of the colonial link.

The rhetoric of all the conferences nowadays gives the aim of aid as "meeting the basic needs of the poorest of the poor". Not until voters in developed countries regard it as an issue of personal importance will this rhetoric be converted into reality.

N.E.G.

EYE ON KOREA



Larry Anderson was working in Korea and is now studying at A.N.U.

... According to the Economic Planning Board, Population in urban areas increased by 5.79 per cent over the same period last year...

The international population problem presents itself as one of the most crucial matters of the world today, intrinsically more diffuse and intractable than the danger of a nuclear war or the perplexing problems of inflation. One needs to measure a view of the distance, and simultaneously envelope a wholistic view of human movement and growth towards the future.

Unless war, famine or disease reduces the population, Malthus' theory (1766-1834) that population tends to increase faster than the means of subsistence remains a definite possibility and leads us to project about the course and expansion of humanity.

In the 1950s progress in demography and associated fields was made, but no international consensus could be reached due to a variety of resistances from respective areas of the globe involving the nature of geographic circumstances and racial, religious and ideological philosophies. In particular the Latin American Bloc and the Catholics were very strongly opposed. This was a problem of relativity trying to cement a cohesive international recognition and understanding of the emerging population.

In the sixteenth century the French philosopher Montaigne was struck by the fact that "what's right on this side of the Pyrenees."

A.N.U. World Development Society

LAND MATTERS

The very foundation of the white habitation of Australia was the forcible acquisition (grab) of the land on which the Aborigines lived. This act of British colonialism has still not been compensated for by any reparations. The unauthorized occupation continues, with mining companies still trespassing on traditional tribal lands as if they had no residents at all.

Just today (29th Feb. 1980) we received a letter from the Kimberley Land Council in Derby W.A. The chairman of the K.L.C., Jimmy Biendurry, describes K.L.C.'s task as "carrying out the wishes of the 15,000 Aboriginal people whose lives and well-being are threatened by uncontrolled development in the Kimberley."

He states that "thirty-six mining companies have interests in the diamond search in the Kimberley. As well, many companies are exploring for other minerals, including oil and gas. There has been frantic claim-pegging with the result that about 70,000 square miles have been taken up in mineral claims and temporary exploration reserves."

as a proverb put it, "is wrong over there," meaning in Spain.

Today this is far more evident when cosmopolitanism and national differences meet much farther afield than just France and Spain. However, though the population question has progressively gained momentum whereby recently its intensity and emergent reality have become an important world problem, the spectacular progress in science and technology have helped elevate it to public recognition.

Accordingly, the question must be examined in light of all countries and people on earth.

In order to form a mutual policy of population control the United Nations, International Monetary Fund and the I.B.R.D. (The World Bank) proclaimed a population manifesto appealing for the same vigour that is exerted in trade and financial matters, seeking ways to attain a stationary population not to exceed four billion.

Demographically this indicates the population at a Net Reproduction Rate of one (NRR = 1).

The policy is implemented through the Zero Population Growth movement in the social arena and in the Two-Child Movement from the individual's point of view.

The proposed scheme has been readily adopted by the Republic of Korea, which is trying to create methods for population control coupled with its economic intentions.

Policies on both population and development are now in collaboration towards progress. The Republic of Korea's population had grown by over two per cent until

If the purpose of our economy really is to provide for the happiness of Australia's own citizens, then the Aboriginal people must have the right to own and control the land which is worth more to them than money can measure.

In fact capitalism is built on investors taking wealth from those less powerful and paying inadequate compensation. When K.L.C. write that "the Western Australian government has reacted favourably to the mining companies" we see the State doing exactly what it is doing in Canberra's housing policy - promoting the interests of private business at the expense of large numbers of people. Only active resistance, where the people show their collective power, can challenge and defeat this hegemony.

Nick Gillard.

1968, but since then its growth has regressed slightly to hover around 1.7 per cent. Recently, the Economic Planning Board announced that the South Korean population now stands at 36,528,485, comprised of 18,220,074 males and 18,363,406 females.

According to the Economic Planning Board, population in urban areas increased by 5.79 per cent over the same period last year, while a decrease of 2.56 per cent was recorded in rural and country areas.

The population decrease in rural areas was interpreted as an internal migration to the more active and opportunity-oriented industrial areas.

The working force reached 14,509,000, an increase of over 3 per cent from the previous year.

The population density in Korea is only equivalent to Taiwan. Even though the territorial boundaries of South Korea are 95th longest of the United Nations members and its associates, the size of her population is 20th, contributing 7 per cent to the world population. Seven million people, 20 per cent of the nation's population, make Seoul the world's sixth largest city, although in area it comprises only .6 per cent of the country.

The aggregate effects of a number of programmes and circumstances have contributed to a slower movement of growth in South Korean population, namely the economic development.

Korea has made successful economic progress in the last 15 years at the rate of about 10 per cent of Gross National Product annually, with rapid growth bringing her to the position of 17th largest exporter in the world.

A restraint of the population is in the economic interests of Korea now.

As the R.O.K. will meet with a comfortable supply of labour required for continual growth even at the current rate throughout the remaining quarter of the century, viewed in terms of the demography and of the labour productivity, this growth concurrently improves with economical statistical programming.

If an extreme increase were to occur it would provide an inefficient - perhaps irrational - management of human resources.

Since the ultimate objective of the Korean policy is to eventually provide a welfare state system, the social costs involved would not allow for a high population, especially a high degree of unemployment. The existence of the unemployed and underemployed labour force would nullify the positive effects of a welfare state and retard its projected economic advancement.

A subsequent shift in the family system has also contributed greatly to the slow-down of population expansion. Due to the new modernization tendency in Korea, married couples are now forming separate individual families as opposed to the traditional line which saw the association of all

relations under one roof, bound by the ties of ancestral heritage.

In dealing with the fertility problem the Korean Government has run a successful family planning program after adopting the first Five-Year Economic Development Plan in 1962. This used medically oriented information and instruction on birth control.

This success has become a model case for other countries. Solzhenitsyn once wrote, "Each person has one special moment of life when he unfolds himself to the fullest, feels to the deepest, and expresses himself to the utmost." This can be seen in Korea, once the recipient and now beginning to emerge as a creative orator.

The Two-Child Movement, integrated so smoothly into the Korean system, unfolds as a coordinating force and simultaneously responds to the population problem. The individual willingness to participate in the Two-Child Movement and the government's overall policy to administer a social reform resulted in a reciprocal arrangement. As in Toyne-Taiwan. Even though the territorial boundaries of South Korea are 95th longest of the United Nations members and its associates, the size of her population is 20th, contributing 7 per cent to the world population. Seven million people, 20 per cent of the nation's population, make Seoul the world's sixth largest city, although in area it comprises only .6 per cent of the country.

The Korean Institute of Family Planning observed that the desired number of children stands at 2.8. It shows that even though tradition demanded a son or preferably two, this desire has subsequently diminished to respond to social circumstance.

This unfortunately has not been the case in India. For the past twenty years scholars and government leaders have urged in unison that the control of population increase take precedence over all other goals to expedite social development in India. The government has financed and disseminated extensive schemes, but so far the Indian populace has not responded enthusiastically as it is still imbued with tradition and religion.

The program of the Korean Institute of Family Planning works together with the tendency towards late marriages, usually between the ages of 27 and 30 years old for men and 24-26 for women.

The Korean Government began to formulate population planning programmes as an integral part of its Fourth Five-Year Development Plan (1977-81), introducing the

Development Institute so that it could carry out staff work on population policies, and the cabinet-level Population Policy Coordinating Committee was established so that it could review all the issues related to population.

But, except for the efforts of a handful of professionals, population policy making has been victimized by evasive political support, in stark contrast to economic development policies.

What is needed is a firm conviction to implement policies supported by a strong network for both administration and future planning. More equitable income distribution and broader exchange of social services are both possible goals associated with low fertility. The ideology of Yushin and the Saemaul Movement are already working to enhance incomes of the rural and urban low-income strata.

Institutional, civil and family laws may indeed need to be altered to be appropriately integrated into the above movements. Contraceptive devices and methods that fit modern living should be developed further. Education must extend to include organic and nature-oriented systems such as the "rhythm method" which is considered by some to be safest for mental and physical health, according to the cycle of the ovulation period and the 28-day cycle of the moon.

Michio Kushi, graduate of Columbia and Tokyo Universities and world-wide lecturer on oriental medicine, philosophy, culture and macrobiotics, draws a more wholistic view from history: "Population increases because of increasing production of food; and when food becomes less available, the population will naturally decrease."

He continues to explain that the explosive increase in population since the late 19th century has been caused by the more active international trading of food between different continents and climatic regions. Kushi attributes the rise in population to the use of "centrifugal" foods like sugar-sugar-coated products, tropical fruits, dairy products, potatoes and tomatoes. More traditional dietary practice would stabilize the population, as in previous millennia.



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COTTAGE

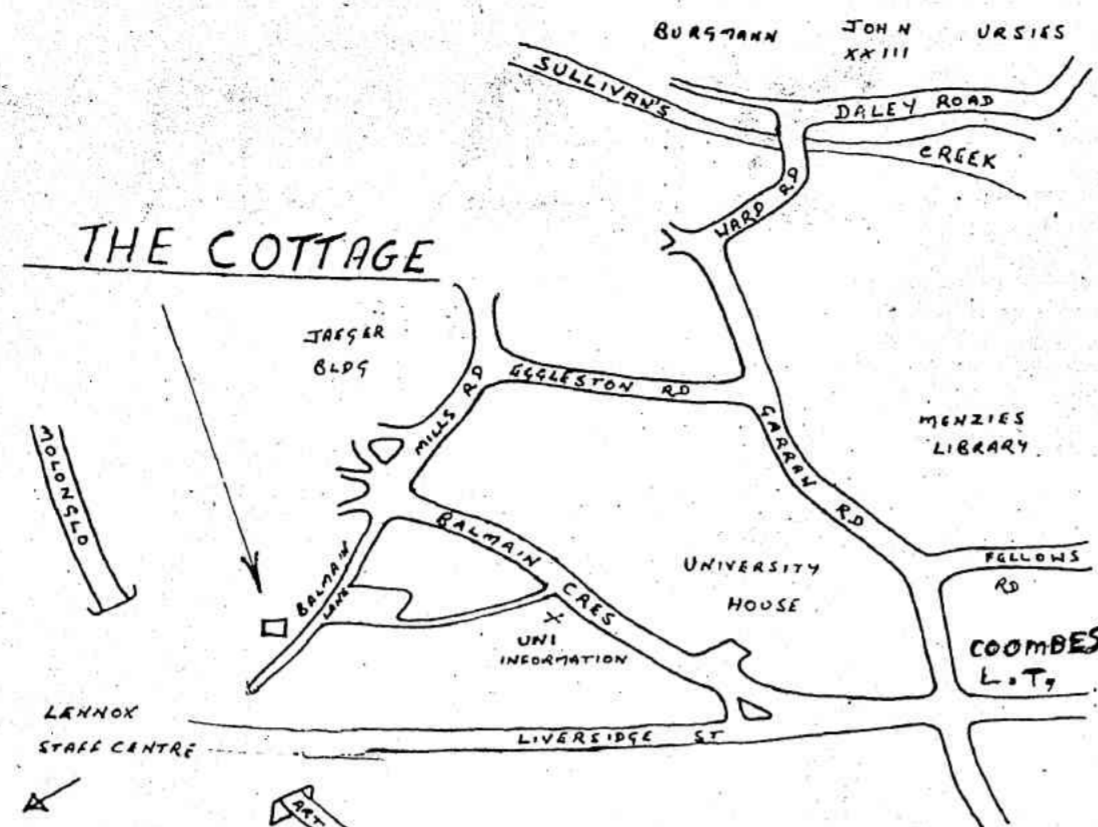
The Cottage is a really delightful place located at 16 Balmain Crescent, A.N.U. campus (near University House) which is not connected with the University Administration and is entirely a people-orientated place. It is there to provide a multitude of services to all students. Its major function is that of a *sanctuary* where you can think, relax, talk, eat or even sleep.

In an operational sense The Cottage exists to provide a place where people can enhance their 'space' and the need to do this may arise from any of the multitude of every-day pressures which we are compelled to cope with. For example: you may find that there are some real difficulties within your environment (like campus accommodation or at home with your parents), to help alleviate these problems there are facilities at The Cottage for short-term accommodation to be provided at the discretion of the Community Sister - Pat Sorby.

The people who manage The Cottage do not purport to be amateur psychologists or counsellors, but rather they are there to just look after the place so as you can have the chance to sort things out for yourself. Of course, there is always someone there who is willing to talk, or maybe simply listen, but the very important point that it is a *sanctuary* purely kept operational by interested students is always in the minds of those who are there. In other words, if you want a little more thinking 'space' it is there; if you want some specific assistance it is there as well, or at least we know where you can get it.

Additionally, The Cottage provides an after hours service for emergencies which students may either find themselves in or be a witness to. It may be that one of your colleagues is in need of some immediate attention, e.g. severely depressed, hysterical, suspected of taking an overdose or some other problem, if this is a situation that you are confronted with then contact The Cottage as soon as possible by phoning 4394 (if you are outside the campus then phone 49 4394). If you want to remain anonymous then we will respect your wishes if you simply give us all the vital details.

If you are interested in The Cottage and feel that you may be able to devote some time in order that it can be successful then contact Sr Pat Sorby (phone 4586) or the Students' Association Office.



PAT SORBY - APPROX. HOURS & WHEREABOUTS

Health Service	Monday & Tues.	2pm-5pm	Ext. 49 4110 Int. 4110
The Cottage, 16 Balmain Lane, Acton (off Liversidge Street)	Monday - Friday Usually Weekends	9.30am - 12 noon 5pm - 6pm IN and OUT	Ext. 49 4394 Int. 4394

Office Rooms 1.19 & 1.20 Cnr. Meetings Room, Union Building	Wednesday, Thursday & Friday 12 noon - 5pm (except lunch hour or invited to lunch)	Ext. 49 4586 Int. 4586
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1. Mutually convenient time by arrangement.

2. Phone The Cottage
(24 hour service)

OR
Ex. 49 3552
Int. 3552.

AFTER HOURS



what to do

i lean into my glass, it falls about, it splashes into my mouth, my teeth sparkle, when i look up i blush: i feel foolish. my knees touch, i drop my shoulders, i look away. i feel foolish, i run away. i put my hands into my head and shake what i find, it rattles like smashed beads in a garbage bin. i repress myself. i let the moth go. as i hold out my hand i feel its distance and accept it. my feet are so far away i only just know them. so i look up. i glow, light lances out, the walls live. i look at her.

Instantly again i am suffused with guilt and blood and heat and broken glass. i freeze. i feel sick, penitent, i smash the almost empty bottle, i drive the ragged neck into my thigh. i caress myself with it, i melt, i explode. life pours onto the floor. i faint, so i am calm again. i hate myself. i deny myself.

i remember what i was, i decide to accept what i can, feel empty, i enjoy it, i feel, i flow: a wave towers over me

blue and smooth, it looms, the top breaks and crashes onto me i dive i into the wave i avoid it i lie flat as it pushes overhead it pushes me about it is everything it snatches at my ankles i stand out of the water and shake my head clear of the froth i breathe and blush at the tossing i nearly got at least i am still pure: when the next wave comes i am tired of standing and fighting i become my outside i love this wave it is so cold it rises from nowhere. from large crowds the water around me rushes to meet it i hold out my arms turn and flail i am this wave i go with it i hold my head out and then i thrust it in everything is related to a splash splutter i take it to my heart we thunder it is speed i don't have to do anything just shoot it is speed: when i pull out i am tired the wave is gone or different i know i felt it: this is desire.

This is Desire. it starts with her. so i hate it, why am i so sick? guilt smashes my legs with bricks it buries me in wet sand i choke in my imposition, but hope is outwards i feel all desire, reading

the telephone book i love abstracted ideas and ideals it is good we are all idealists i know, until i watch something fall apart, this starts with me.

i stand alone i get lonely so i desire her. it is like feeling the wind drag at my kite it is huge i fly away i move beyond clouds into dawn with dark powerful violets and reds, my blood faints lies about surges shakes scratches, it is conditioned by decadence. i leap out of the airplane to meet her.

i decide to feel better i feed the fire with old newspapers they fly too i don't see it it is so hot i feel it. this is desire, this is Desire where i am inactive i only watch her it isn't real it doesn't hurt, but i'm so guilty i am like a m rror thrown from a cliff for a long time nothing happens i know i was thrown i can only catch the rays of the sun the dazzle and spin there is my scream in the wind before i hit i'm already lifeless but it's not just like that. it's hot too, if i can't help it i go with it, i lean into the corner i look for our wreck

FICTION

as we skid off the road i want our petrol tank i almost want to be with her she's so blue and noisy and it goes at once i know. so i look at her and just feel it still i hate it since i can't help it so i don't, i am not, not anything, it's so foul, i jump through the open door, the pack on my back counts to three while holding me tight.

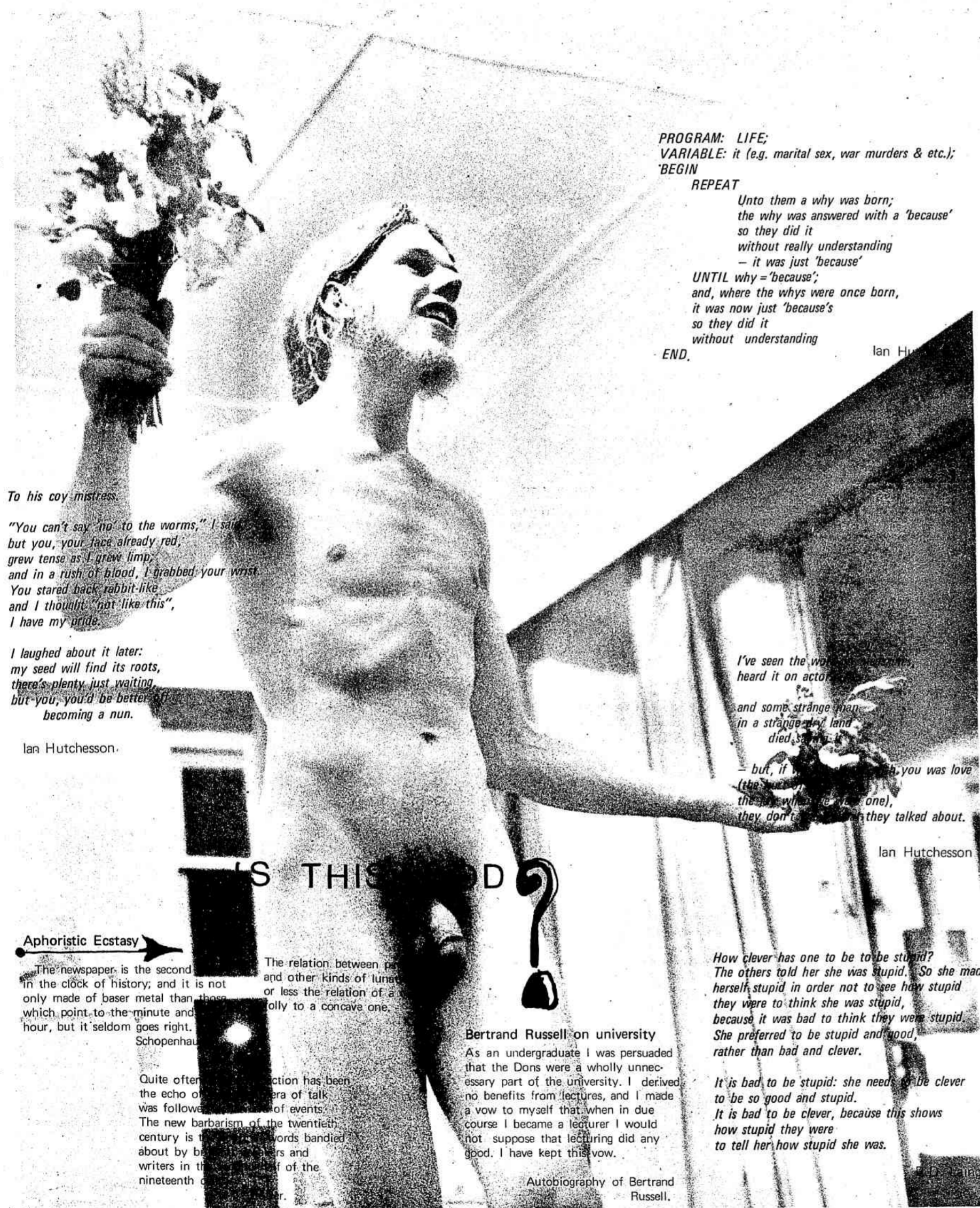
so i leap away from into it all, i accept and use my desire, i wish no harm, i mean well, i am inert, i am messy fluids, i am a flower, if she picks me or i flourish i am dead and sentient i feel the sunlight.

this is Desire, so i reach out i fall off the sled we go too fast so white and bright i fall into the snow-drift at the speed of the wind i smash into her coldness my neck breaks still i blush.

Alex Weasel.

Authors are invited to submit any type of poetry or prose for our consideration. Put it in the Woroni box in the S.A.

Y A R T Z



PROGRAM: LIFE;
 VARIABLE: it (e.g. marital sex, war murders & etc.);
 'BEGIN

REPEAT

Unto them a why was born;
 the why was answered with a 'because'
 so they did it
 without really understanding
 - it was just 'because'

UNTIL why='because';
 and, where the whys were once born,
 it was now just 'because's
 so they did it
 without understanding

END. Ian Hutchesson

To his coy mistress.

"You can't say 'no' to the worms," I said
 but you, your face already red,
 grew tense as I grew limp,
 and in a rush of blood, I grabbed your wrist.
 You stared back rabbit-like
 and I thought, "not like this",
 I have my pride.

I laughed about it later:
 my seed will find its roots,
 there's plenty just waiting
 but you, you'd be better off
 becoming a nun.

Ian Hutchesson.

I've seen the world
 heard it on actor's lips

and some strange man
 in a strange land
 died.

- but, if you had loved
 (the way I loved you),
 the way I loved you,
 they don't talk about it.

Ian Hutchesson

IS THIS GOOD?

Aphoristic Ecstasy

The newspaper is the second
 in the clock of history; and it is not
 only made of baser metal than those
 which point to the minute and
 hour, but it seldom goes right.
 Schopenhauer

The relation between pa
 and other kinds of lunacy
 or less the relation of a
 folly to a concave one.

Quite often the action has been
 the echo of a whole era of talk
 was followed by a series of events.
 The new barbarism of the twentieth
 century is the result of words bandied
 about by big names and
 writers in the latter half of the
 nineteenth century.

Bertrand Russell on university

As an undergraduate I was persuaded
 that the Dons were a wholly unnec-
 essary part of the university. I derived
 no benefits from lectures, and I made
 a vow to myself that when in due
 course I became a lecturer I would
 not suppose that lecturing did any
 good. I have kept this vow.

Autobiography of Bertrand
 Russell.

How clever has one to be to be stupid?
 The others told her she was stupid. So she made
 herself stupid in order not to see how stupid
 they were to think she was stupid,
 because it was bad to think they were stupid.
 She preferred to be stupid and good,
 rather than bad and clever.

It is bad to be stupid: she needs to be clever
 to be so good and stupid.
 It is bad to be clever, because this shows
 how stupid they were
 to tell her how stupid she was.

HUMAN VEINS ARE HERE

Human Veins is Australia's newest professional modern dance group and is directed by Don Asker, well known to Australian audiences particularly for his popular and widely shown work 'Clowns' choreographed for the Queensland Ballet Company and 'Monkeys in a Cage', his controversial work for the Australian Ballet. The Human Veins Company is currently resident at the A.N.U. Arts Centre until late April when Don Aska's Creative Arts Fellowship expires.

Don returned to Australia in November 1979 after seven very successful years in Europe as a free-lance choreographer, to realise a longterm dream of establishing a responsible ensemble of professional dancers drawn from diverse backgrounds. The aim of this ensemble is to produce dance theatre works which are direct, challenging and accessible to a wide cross section of the Australian public.

In just three months this Company Human Vein, has produced a concert programme of four pieces which has been performed in Brisbane, Melbourne and Canberra. It met with a warm and enthusiastic response from critics and audience alike. While in Brisbane the Company was resident at the Kelvin Grove College of Advanced Education. There the members of the group gave movement workshops and taught classes at the 1980 Summer School. They are offering similar movement workshops at the A.N.U. Arts Centre for the next five weeks.

The Sydney Morning Herald described Don Asker's style as: "it was often a pleasure to rediscover crouching and springing movements, abstraction mingles with realism, sudden rushes of humour, aggressive athletic duets . . ."

W.L. Hoffman, writing for the Canberra Times, said that "noone interested in dance in Australia today should miss the opportunity to experience this lively display of the work of Don Asker."

Don Aska's works are essentially contemporary, though firmly rooted in classical technique. They contain strong elements of 'dance theatre' and have in the past aroused some controversy in traditional Australian ballet circles, perhaps because the works are not only sensitive and stimulating but more importantly thought-provoking.

For the Human Veins project, Don has gathered a small core of



mature dancers with a wide range of professional and international experience. The Australia Council has made a special grant for the project and the dancers have all committed themselves to the project in an effort to establish this small, fully professional group within the the Australian dance environment, which is presently dominated by large companies working in traditional theatres. During the period of their residency at A.N.U. Arts Centre Human Veins will be preparing a work entitled 'The Year of the Monkey', as well as giving workshops, master classes and generally contributing to the community of the university and Canberra generally.

'The Year of the Monkey' is a total theatre work in three parts. The three movements are entitled 'Monkeys', 'Credo' and 'Tendrils'. They cover the development of an adolescent male, and we follow his experiences from sensual male chauvinist through a moral awakening — a sort of demonstrative idealism, into a mature phase.

His life experiences tragedy —

his animal instincts are tempered as his conscience gives birth to a new awareness of moral and political conflict in life around him.

Paradoxically a rich and fragile sensitivity wins over his former belligerence, that was born of anxiety and inner turmoil.

It is a dynamic theatre work for five performers, for which a special score has been written and recorded. The designer has created an imaginative and economical set, completely adaptable to proscenium, 'in the round' and gallery venues.

This work endeavours to be stimulating, thought-provoking and entertaining. "The Year of the Monkey" will elicit a definite response from the general public. It is a work of concrete, realistic images with which the audience will easily identify.

P.V.O'C.

LESSONS!

The lecture/demonstration given by the Human Veins Dance Company last Thursday lunchtime in the Arts Centre was a superb display of modern dance. Led by Don Asker the Company is developing a new form of dance which incorporates, total body movement, voice and visual aspects. On Tuesday and Thursday of this week and for the next four weeks the Human Vein Company are taking classes entitled Introduction to Dance, Movement to be held in the Arts Centre between 1 and 2pm. Anyone interested in any aspect of movement, dance or theatre is welcome to attend these sessions at the charge of \$5 for five one-hour sessions. Please wear suitable, loose, comfortable clothing.

and now for a word to our sponsors

The views expressed below, are those of only one editor (the other Editors)

Could readers believe that one of your assiduous and, one could almost say, industrious editors found himself in the following peculiar predicament:

Wishing to attend the Margaret Roadknight/Jeannie Lewis concert on the Sunday before last in order to provide you poor sods with some self-opinionated drivel — which so typifies reviews in the Canberra Times and lesser known papers in this fair capital, and having asked for one complimentary ticket in order to do so, he was informed by the highly efficient, though brusque, ticket sellers and organisers that:

although every theatre house and film house in Canberra offers

a complimentary ticket to the reviewer from 'Woroni', including that well known A.N.U. Film Group,

although this was a Students' Association concert organised for students primarily,

although this student newspaper does advertise, preview and review such functions free of charge if requested, as it should considering that 'Woroni' is the paper of the S.A.,

although the Student Union itself offers a complimentary ticket to reviewers of concerts,

although the costs had been covered, as was clear from the numbers

present at 9pm.

— it was out of the question that such an extraordinary privilege as one complimentary ticket (value \$2) could be made available to yours truly.

Perhaps, if one were forced to comment on this style of management, only one term would be appropriate — NOVEL. Let us hope that at some future executive meeting, those powers that be may deign to enable the readers of this extinguished rag the opportunity of reading reviews of concerts organised for them.

P.V.O'C.



i gulp night lights
they can't see
too busy smacking themselves
on the same old knee
wearing thin
growing dim
burping night lights.

FILM AND PROSE

A.N.U. FILM GROUP PROGRAMME
for the next few weeks.

Tuesday, 11th March

Our first evening of films devoted to the work of animators. "Allegro Non Troppo" is by now well known for its out-Disneying Disney's Fantasia. We had hoped to show it with Fantasia but they wouldn't let us have it. If you haven't seen Allegro yet then be there early since it's very popular.

"Wizards" is the film made by Ralph Bakshi prior to "The Lord of the Rings". (He had previously made "Fritz the Cat") This is his first film with animated crowd scenes — he filmed people acting the scene and then drew over the film. Also on this night is Bruce Petty's "Art".

Thursday, 13th March

Two Shakespearean Plays as performed and directed by Lawrence Olivier. Henry V was his first directorial feat and gained world wide acclaim (even in China). Its patriotic theme meant that the production got considerable government support in war torn Britain. Also on this bill is Olivier's Richard III — apparently the best filmed performance of this play.

Sunday, 16th March

One for the film buffs — "Les Enfants du Paradis" is THE romantic epic. Considered a masterpiece it makes all those American romances seem like so much trash. And with it the best film ever of the story of Joan of Arc — "La Passion de Jeanne d'Arc", directed by Carl Dreyer. It took four months to film (in 1928) and contains some of the all-time best acting. Voted one of the twelve best films ever in 1958.

Tuesday, 18th March. Two James Dean Films.

The original rock and roll generation's hero in the best two of his only three films. He rebels against society, his parents and his peers but we know he's right. "East of Eden" is based on the Steinbeck novel but it's Nicholas Ray's "Rebel without a Cause" that made the Dean image. A full house can be expected for this one.

Thursday, 20th March.

For those who can read subtitles — two French New-Wave directors. Truffaut's "Shoot the Pianist" (Tirez Sur le Pianiste) predates Elton John by 14 years. The sad pianist (Charles Aznavour) has a catastrophic background but somehow survives. Jean-Luc Godard's "Pierrot le Fou" was due to be shown last year but was cancelled at the last minute. It's Godard when he was the director's director and stars Jean-Paul

Belmondo trying to understand his relationship with a former lover after leaving his wife.

Sunday, 23rd March

Two all singing, all dancing, all Hollywood musicals. Those people who wrote to us suggesting this sort of thing better turn up because no one else will. First up is "Singing in the Rain" — best known for its part in "Clockwork Orange". Still it's one of the best musicals of all time and beats the hell out of "Top Hat" — the second feature — with its Fred Astaire/Ginger Rogers dance team.

Tuesday, 25th March

Back to the French New Wave again (they're all on early in the year because we reckon that the first years will be still busily finding out how uncomfortable college beds are.) Tonight we have two early Chabrol's. "Les Bonnes Femmes" while a commercial failure, is considered one of Chabrol's best satires. "Les Cousins" is considered the first film of the French New Wave. Since it's a film buff night I won't tell you the story.

Thursday, 27th March

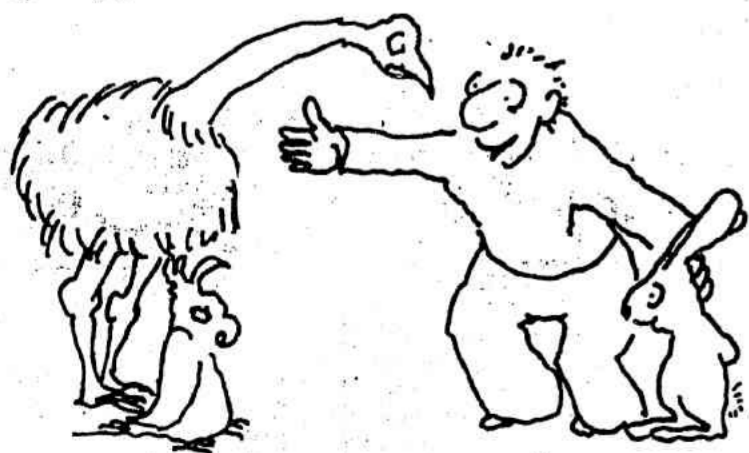
Our first evening of new Australian short films. It is quite by accident that all of these films are made by women. It gives some indication of the way the Australian non-commercial film industry is going. First up is Linda Blaggs' "Just out of Reach" — a film about suicide, it is based partially upon the director's own experience. "Morris Loves Jack" by Sonia Hoffmann is set in Kings Cross and concerns the relationship between a policewoman and a bisexual. Essie Coffey's "My Survival as an Aborigine" is destined to become a minor classic as the first film about Aborigines by an Aboriginal. I don't think that it's an accident that it's also by a woman. The stories of repression and degradation are tempered by pride and knowledge that the Aboriginal way-of-life is better. Highly recommended.

Sunday, 30th March at 7.30pm

"Padre Padrone" and "Black and White Like Day and Night". Two well known films that were shown in Canberra last year — for those that missed them or want to see them again. More information next issue.

Alan Butterfield.

introduction to →



THE DARK ANGEL — Aspects of Victorian Sexuality.

Author: Fraser Harrison.
Published by: Fontana/Collins.
Recommended Price: \$4.95

Anyone wishing to become an instant authority on Victorian sexuality need not read *The Dark Angel*. This book is not an omnibus of sexual Victoriana, nor is an all-inclusive textbook. As introductory reading on this topic, however, it more than succeeds in its aims.

Fraser Harrison sensibly (or luckily) has refrained from trying to cover all facets of this wide and complex subject. As the title of the book suggests, he chooses some of the more central aspects of Victorian sexuality, the repression of sexual feeling, the fear and ignorance of sexual matters which rendered it, for men as well as women, the "dark angel" of the title.

Throughout the book, there is a marked tendency to examine Victorian sexual attitudes and dogma either from the point of view of women, or with a strong sympathy for the feminist movements of the times. This could be considered unavoidable, as the women of Victorian times were undoubtedly the ones who were the most repressed, most ignorant and least regarded, physically, mentally or legally. Fraser Harrison stresses this fact in every aspect of sexuality and its related subjects, such as marriage, birth-control, illegitimacy and prostitution. He does not, however, totally neglect the men of Victorian England, nor does he use them only as villains of tyranny. The peculiar repressions of the Victorian male, especially the middle-class male, are fairly examined, such as the economic constraints connected with marriage, and the stress placed upon chastity, even in marriage.

A chapter is devoted to each of the major aspects of Victorian sexuality, marriage, prostitution, the Ideal Woman, male domination, rescuing them from generalities and vague, sweeping statements by the judicious use of anecdote and extracts from writings of the times by such notables as John Stuart Mill and Annie Besant. For one or two topics, such as the role of the wife in Victorian marriage, Fraser Harrison devotes an entire follow-up chapter to the study of some famous Victorian whose life supports his theories; in the above case, the subject was Queen Victoria herself.

Through all of the aspects studied, Fraser Harrison makes a creditable (and, incidentally, successful) attempt to remain impartial, and to not only recount the attitudes displayed by the Victorians towards their own sexuality, but to find historical and economic reasons for these attitudes. He ties up the loose threads of his arguments with dexterity, making for the reader a fairly clear and cogent picture which incorporates the economic boom, the mass acquisition of property and its attendant demand for legitimate heirs to inherit it, with the general attitudes towards women generally, and women of different classes, with the differences and similarities in their treatment by Victorian society.

The Dark Angel makes no claims as a great treatise on the subject of Victorian sexuality. It will not answer every question, nor will it cover every field of study in this subject. It will make interesting reading for anyone not closely acquainted with Victorian history, and leaves one with a desire to perhaps study this fascinating period more closely. Well-researched, well-written, and lightened considerably by Fraser Harrison's often ironic examination, *The Dark Angel* is a book for anyone to read. Hazel Brough.

CREATIVE WRITING GROUP

For those students who want to have their own writing discussed (be it poetry, prose or drama), or who want to discuss the writing of other students, there exists on campus the ANU Creative Writing Group.

In particular the group offers writers something they will always need: an audience. What is more, it offers an audience that will reply: that will tell you the effect of a piece of work on them, tell you their interpretation of the work, their judgement of its quality, and their suggestions for improvements.

Meetings are open to all, whether they are students or not. Last year about ten people attended each meeting. Most were English students but there were also people who didn't stud, English and people from outside the A.N.U.

Submissions of creative writing are handed in before a meeting. (These can be anonymous.) Copies are then made and distributed at the beginning of the meeting. Last year altogether, 13 people submitted work. Most submissions were of poetry but there were also a few pieces of prose.

At the meetings a submission is first read and then discussed. There is no set format or time limit for the discussion; both are determined informally as the discussion progresses. Orange juice and wine are also provided at each meeting.

Apart from holding meetings, the group last year published "Public Works" an anthology of its work since 1977, when it began.

The group's first meeting for this year will be:

MONDAY, 10 MARCH
7.30 pm.
A.D.Hope Building,
Milgate Room (room 165)

Following meetings will be held on every second Monday during term.

Contact Nic Jose, room 116,
A.D.Hope Building,
Phone (49) 2708.

THE CREATIVE WRITING GROUP

presents

A POETRY READING

featuring

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andrew neale
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and music by
Andrew James
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Humanities Research Centre
A.D. Hope Building, A.N.U.

7.30pm Wednesday 19.3.80

Wine and Cheese

reviews

APOCALYPSE NOW

'Apocalypse Now' is powerful, ambitious and complex. It is a story of the Vietnam war, of its horror and its perverse morality. Captain Willard, a sort of secret agent for the U.S. Army, is sent on a mission up the Mekong River into Cambodia to terminate the command of Colonel Kurtz. Kurtz was one of America's most outstanding officers, but he's reached breaking point, gone insane. Kurtz has ignored the orders of the central U.S. command, and has crossed into Cambodia with a devoted army. The film tells the story of Willard's journey up the river in a small tinpot navy patrol boat, and his eventual meeting with Kurtz.

The cost of the film was an incredible thirty million dollars. Much of this must have been spent on explosives and battle scenes. The overwhelming impression when the film is over is one of the horror of the war, of its absurdity, and of the disenchantment of the Americans fighting there. The American soldiers wanted only to get home. For the Vietnamese, the choice was either to win the war, or to die. The American Generals fought their battles as if they were a huge game, but for the Vietnamese, more was at stake.

The first action in the film occurs when Willard's patrol boat has to pass a point in the river controlled by the Vietnamese. The commander of the accompanying U.S. Army division, Lieutenant Colonel Kilgore, discovers that a member of the patrol boat's crew, Lance, is the Californian surfing champion. The point in the river guarded by the Vietnamese happens to have a very good surf. So instead of giving the boat sufficient light cover to pass further up the river, Kilgore razes the Vietnamese town to the ground. The battle is a glorious, horrible crusade. A beautiful tropical sunrise, a rich orange sky, is disturbed by wasp like helicopters buzzing towards the village. Surging orchestral music by Wagner swells as the battle begins. Lance is ordered to ride the breakers as the town is being napalmed and a huge sheet of flame sweeps the village. Kilgore is in his element, as he comments: 'I love the smell of napalm in the morning. It smells like victory!'

Yet the Americans believed that they were fighting an honourable, glorious war.

Willard's patrol boat approaches the farthest point of American penetration, a depot on the river guarding a bridge, during the night. Willard goes ashore to seek out the commander. A seemingly aimless battle is going on; shots are fired and returned with no enthusiasm. Willard asks to see the commanding officer. Preoccupied with his gun, a soldier retorts 'I thought he was you'. Every night the Vietnamese blow up the bridge; every day the Americans rebuild it — so the generals can say that the road is open.

My initial reaction to the film was to these horrific and absurd battle scenes. On another level the film provokes more thought. The purpose of Willard's journey is ostensibly to kill Kurtz. But it is also something more than this. Kurtz is an enigma. He has a strong moral purpose and vision, which, perverse, is lacking from the generals of the American army. Willard's journey is a quest for understanding of the enigmatic Kurtz and what he represents.

There are close parallels between 'Apocalypse Now' and Joseph Conrad's 'Heart of Darkness'. In 'Heart of Darkness' Marlow is the master of a supply boat, travelling up river to the heart of darkest Africa taking supplies to, and bringing back ivory from the agents of a colonial company around the turn of the century. At the deepest,

farthest trading post Kurtz collects more ivory than all the other agents combined.

Captain Willard's mission in 'Apocalypse Now' is similar. Somehow it is no simple matter reaching Kurtz and destroying him. Kurtz has created an incredible kingdom for himself, at the heart of the Cambodian jungle. He's perverse — skulls on spikes form a decorative entrance to his compound; but he's respected — the American soldiers and the local natives willingly give Kurtz their allegiance. For there is something uncanny and special about him. He has understood something about the nature of the war that the American leaders have

rock

Local rock group 'Days' showed themselves to be one of Canberra's most promising outfits at a recent performance in the Union building. Playing all original material, they displayed a high degree of technical competence and musicianship, which is necessary because there are only three instrumentalists — Andrew Stewart on bass, Fabian Bitterwell on lead guitar and John Stockville on drums. The singer, 'Lips' joins the other members on guitar during some songs. His singing was unusual for rock bands in that the lyrics were consistently clear and audible due to good sound mixing — an all too rare phenomenon in Canberra rock circles, and his style on stage was both commanding and professional.

So far the band has three hours of original material and it is to be hoped that they keep building upon their repertoire as the standard of most songs was very high, both in musical content and in performance.

'Days' played at the recent opening of the Kingston Hotel rock revue — and according to many reports the audience of roughly 300 enjoyed their music very much. Even the normally staid, dull and conservative student audience, which is so commonly found at functions on this campus, were sufficiently moved to demand two encores from 'Days'.

There is no reason that this band should not become Canberra's top rock band and if their audiences continue to respond in this way, the ~~will~~ will, no doubt, be many venues where 'Days' will be heard.

P.V.O.C.

èàts

For those of you who are unfamiliar with Canberra restaurants, who like good food but ain't got much money, may I commend two restaurants in the city to you.

The Anor Kali Pakistani restaurant near Electricity House serves excellent curry dishes, obviously prepared by someone who believes that curries must combine subtle flavours with that distinctive curry 'under current'. At the moment Anor Kali is offering a \$4.50 special as a promotion, which includes an entree, main course and a glass of fruit juice or wine.

The Honey Dew Restaurant, upstairs in Northbourne Avenue near the Post office, is the best vegetarian restaurant I have been to in Canberra. Although the menu prices are low the quality of food and the way in which it is presented together with the simple and comfortable decor of the restaurant make it one of the top spots in town.



JAZZ

The concert by Earl Hines, one of the leading jazz pianists of all time, was a disappointing affair, and the evening was only redeemed from being average by the local group of jazz musicians, who performed some excellent music. The Earl Hines recordings was not the Earl Hines of the Arts Centre last week, where he played in a most standard jazz fashion (for someone as brilliant as he is on the piano). Within their range of material, the only works which stood out, were an adaptation of "Tea For Two" and "Caravan", although Hines displayed brilliance in the passages between piano, bass and drum solos. The two most disturbing aspects of the evening were his smooth, almost 50-50 style of jazz and the acoustic balance between the piano and the rhythm section.

The local group which performed for one hour included Bob Porter (sax), Dave Kain (guitar), Ian Gilmour (bass), Peter Landy (piano) and Peter Spellman (drums). Even though his split his trousers getting on stage, the piano work was fascinating both melodically and rhythmically and the subtlety shown in chord choices and changes was — quite remarkable for a 21 year old musician.

On saxophone Bob Porter displayed style in the solo work of "Blue Bossa" by Kenny Durham, which, whilst in a traditional vein, provided a number of melodic surprises. Perhaps the most popular piece performed was by Charles Mingus entitled "Jelly Roll" in which the three soloists displayed plenty of humour in their individual work.

Working well in the ensemble was Dave Kain on electric guitar, whose solo work revealed rhythmic and harmonic richness and his style of chord substitution and alteration cutting across the beat was fascinating.

The concert was redeemed by very talented musicians. Considering the quality of performance it is surprising that some members of the group were introduced to one another only hours before the concert, but the pianist and saxophonist held the material together in much the fashion they skipper their respective teams. They batted well on a sticky wicket.

P.V.O.C

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And now let me say a word to those who point to my own record as President of the United States and contend that it is less than it could have been, as regards suffering and anguish for all of the people, regardless of race, creed or color. Let me remind these critics that I happen to have held that high office for less than one term before I was assassinated. Now not even Satan, I think, with the support of all his legions, would claim that he could bring a nation with a strong democratic tradition and the highest standard of living in the world to utter ruination in only a thousand days. Indeed, despite my brief tenure in the 'White' House, I firmly believe that I was able to maintain and perpetuate all that was evil in American life when I came to power. Furthermore I think I can safely say that I was able to lay the groundwork for new oppressions and injustices and to sow seeds of bitterness and hatred between the races, the generations and the social classes that hopefully will plague the American people for years to come.

Philip Roth

not. Perhaps there's a clue in the motto painted on a wall at Kurtz's compound, which is also the title of the film: Apocalypse Now. The Apocalypse is the horrific biblical story of the end of the world, in which all true believers are saved. I can't imagine what salvation there could be for Kurtz, but he very clearly understands the absurdity and horror of the war. As in 'Heart of Darkness' Kurtz's dying words are 'the horror, the horror'. Those words are echoed at the close of the film. I would suggest that for a clearer understanding of 'Apocalypse Now' you should read Conrad's 'Heart of Darkness'.

There is cinematic poetry in 'Apocalypse Now'. The photography is excellent. One is impressed by vivid battle scenes, beautiful tropical landscapes and skies, and the menacing shadowy darkness of Kurtz's compound and Marlon Brando's face. The spectacle and imagery of the film are overwhelming, to the extent that one is not particularly affected by individual performances, although no one lets you down, least of all Marlon Brando as Kurtz. Martin Sheen carries the main weight of the film very well. Robert Duvall also gives a striking performance as Lt. Colonel Kilgore.

There are almost no women in the film. We're seeing the war from an American angle, and for them it was a man's war. The women were a memory back home, or the shortlived fantasy of a striptease.

'Apocalypse Now' is a film of the horror of the Vietnam war, of any war, and it's a film of the weird and perverse ways different people reacted to that horror. It's a film which is impossible to analyse simply, its effect is so complex and powerful, but it's a film which is definitely worth seeing.

Robert Garran

LONDON SCRAWLING

This issue a brief look at some singles and EP's fresh from London, and the album 'London Calling' from The Clash.

If you were watching 'Count-down' a while ago you would have seen several new groups. The Specials and Madness. Their music is a hybrid of punk/new wave and reggae, resulting not in an imitation Jamaican style, but a true English sound. It's fast and bouncy, the back-beat being quicker than reggae's by a long chalk, and clever in lyrics and music. The Madness album 'One Step Beyond' has been released here and is selling well. The Special's album is selling even better, their single 'A Message for Rudi' charting well and these two bands are bound to be very big here. One-Tone Records in London, handles the Specials, The Selector and The Beat, their importance ranked in that order, and I'm going to look at a single or EP from each.

The Special's EP has five live tracks, the best perhaps being "Too Much Too Young", and these are a fair selection of their music. The EP was released after the album, and the quality is extremely good - I didn't realize that it was live until I heard crowd noises. It could be said that The Specials have the most pure sound of the Two-Tone stable, developing ska/blue beat without diluting it too much commercially.

Released this year, the single from The Selector has 'Three Minute Head' (3:00) and 'James Bond'. The Selector are more commercial in their sound than The Specials, but they've received little or no airplay here except on 2JJ which plans to go FM and the independent stations like 2XX. They officially describe themselves as 'rock-steady'.

The Beat, number three in the line-up, and they haven't quite gotten away from the reggae style. They use the reggae echo, and 'Tears of a Clown' and 'Ranking Full Stop' lack the fast pulse and bounce of the Specials and Madness (who I may look at next issue.)

A single from Public Image, 'Death Disco', backed with 'Do Birds do Sing'. 'Death Disco' is a long drawnout howling protest on a popular subject, with thin ringing guitars and solid drumming. It would be easy to dismiss the single, eclectic as it is, but I like it as a more honest offering than the 'Metal Box' multiple album released late last year for some \$20-\$30.

Some London Bands to watch for if they improve: *The Chords* (single 'Maybe Tomorrow') and *The Fatal Charm* (single 'Paris').

An EP from *The Clash*, released last year, contains material not much different from 'London Calling'. 'I fought the Law' - a much recorded song - 'Groovy Times'. 'Gates of the West', and 'Capital Radio'. I'm frankly not keen on it; the songs lack the anger and speed of 'Give 'em enough Rope', but the good production and arrangement is still there in abundance.

'London Calling' from The Clash comes as a confirmation of the bands sellout, to a lot of punks. If you think this is new-wave or punk, you're wrong. London Calling is quite different from the previous album 'Give 'em

Enough Rope', which was voted one of the top ten albums of the decade by Time. The album is full of much smoother sounds, and the careful control of the title track 'London Calling' shows that the band's direction is much altered. The music is good. With tracks like 'London Calling' Spanish Bombs', 'Guns of Brixton', and the final untitled track being setting high standards of production. The intensity and truthfulness of the double album is a different matter. The second album being an anti-climax after the first,

and songs like 'Lost in a Supermarket' being obviously a dommerical single in style. The great pity of the album's reception here is that there is a lack of comparable material. This is not punk! Tuneful and commercial, the band is all the rage with the 12 to 15 year old teen magazines in London, where The Clash are seen as upright honest citizens who only swear for effect - that is where the money is. 'London Calling' is good - not serious, in its deliberate attitudes - but for some modern British rock, you can't go past it.

Neil Roach.



"Another record, dear? That's nice."

OTHER MEDIA

Two political albums: (1) "No Nukes" records songs played and sung at a protest against nuclear power. Triple Album for \$17.99. Songs & Players like "Power" (Give me the warm glow of the sun) Doobie Brothers, John Hall, James Taylor, "Rock & Roll Medley" Bruce Springsteen and the E. Street Band, Jackson Browne & Rosemary Butler "Teach your Children", Crosby, Stills & Nash, plus Nicolette Larson, Ry Cooder, Carly Simon, Tom Petty and The Heartbreakers and Poco. and (2) "Emergency Ward" recorded by the Australian Marijuana Party "in down town Fitzcarlton". The musicians play under a variety of titles, e.g. Little Reefer Band, Tijuana Grass, Joan Buzz, Captain Stashbox and Bhong Crisby. "Emergency Ward" is available from the Cannibas Research Foundation of Australia, MacPherson Chambers, O'Connor Shopping Centre.

Books; publishers keep sending us books. I suppose they want someone to review them (like to volunteer?) We just keep them in the Woroni Office so if any of the following appeal to you drop in to read them.

Euro Communism myth or reality? Part one is introductory. Part Two has articles on Italy, France, Spain and Portugal. Part Three deals with the response in the USSR and E. Europe, the U.S. and the Vatican. (Penguin, 1979)

Five Constitutions Contrasts & Comparison (Penguin 1979) USA (1787) USSR (1936, 1977). FRG (1949) France (1789, 1946, 1958)

On the subject of Psychology *The Freud/Jung letters* (Picador, 1979) covers this dialogue from 1907 to 1914.

Now one interesting looking book is Tony Gibson's *People Power: Community and work Groups in Action* (Pelican 1979). According to the introduction, "Tony Gibson's first taste of community action groups was as a student volunteer during the East London Blitz. In North China, with the Friends' Service Unit during the last stages of the civil war, he started experimenting with co-operatives. Later, as a B.B.C. producer and script-writer presenting programmes on youth groups, social workers and decision-makers, he became increasingly interested in finding out about action groups and what makes them self-propelled. He went on to develop the use of do-it-yourself video in schools and neighbourhoods, and became concerned about the gap between the fluent verbalizers and others in the community who also have experience and commonsense, but find words a barrier." *People Power* is very Britain bound, drawing on the packs he has produced for community groups and their implementation.

New Internationalist for February 1980 features "Origins of the Indo-China Conflict"

ABC Radio 2CY (846KHz) is broadcasting a series called "Five Faces of Communism", centering on Eastern Europe. The last two are on 15th and 22nd March (Saturdays, 3pm). Their program, Investigations, (Weds, 9pm) examines futurology on March 12th

Union Activities

Tues. 11th:
Max (Bar; 8.30, Free & \$2)

Wed. 12th
Banish Misfortune (Charlies, 8.30 \$2 & \$3)
- an Alaska-based trio which is fully committed to bringing old traditions back to life. The show is a music potpourri of songs, dances and instrumental numbers from the Middle Ages, the Renaissance, troubadour songs, Irish jigs, old English drinking songs, etc.

Fri. 14th & Sat. 15th
Cambridge Footlights 5 & 8
"An Evening Without . . ."
\$4 & \$6

- is a revue featuring the best sketches and songs from the past few years of Footlight revues, performed by the best recent ex-members of the club, now all making their way into television and radio. If you enjoy Monty Python, the Goodies, etc then this one's definitely worth your time.

Fri. 14th: 4.30-6.30 Bar. Dave Kain
9 - 12.00 "

Sat. 15
Jerrabomberra Jazz Band in Bar

Mon. 17
Charlie Byrd Trio - Arts Centre
8.30 \$6 & \$8

Tues. 18
Alive & Well

Fri. 21
Bushwackers

Sat. 22
Meditation Society Fund Raising
Dance in Refec'

and 19th, the Swedish government's referendum on nuclear power on March 26th and an anthropological work on Uganda's "Ik" tribe on April 2nd.

The A.B.C. is also playing the 1980 Reith Lectures. "The African Condition: A political diagnosis". Talking this year is Professor Aft. Mazrui, Director of Michigan University's Centre for Afro-American and Africa Studies. You've already missed the first one (March 9th) but they're on for five further Sundays at 1pm.

NEVER MISS
THE BIAS!
FEEL THE STYLE!

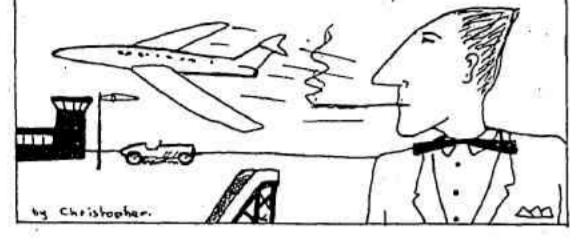


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THE TOTALLY DISRESPECTFUL BACKPAGE PRESENTS... WOK

THE ADVENTURES of Henry Maltravers

Distinctly sartorial at all times and ~ in all places ~



The Nolan Kelly AFFAIR

Part 1. In 4 Parts

Panel 1: Henry Maltravers: "I'm the sort of chap who thrives on adventure and excitement, without it I'm nothing."
 Nolan Kelly: "But this is showbiz. What could be more exciting than that?"
 Henry: "My life of course."

Panel 2: Henry: "I guess I need to dodge real bullets, not blanks and I need to fight real crocodiles, not rubber ones, see you around A.H."
 Nolan: "There goes a regular sort of guy."

Panel 3: Henry: "Maltravers had been in the South of France making a movie..."
 Nolan: "Camera! Lights! Action!"

Panel 4: Henry: "Mally baby, this picture will be a big success, we just gotta make a sequel!"
 Nolan: "Count me out A.H. I'm getting bored."

Panel 5: Henry: "And so he raced off as fast as he could (100mph) to see Sally, his leading lady..."
 Nolan: "...whom he'd fallen in love with."

Panel 6: Henry: "What I am trying to create in the previous square is the perfect love situation, combining all the essential elements so that one can totally realise the complete emotional interaction between the two stars involved. I want to take this comic beyond the mere amusing concepts and create a conceptual harmony between the various relevant issues involved in the narrative process."
 Nolan: "intellectual and famous comic artist"

Panel 7: Henry: "ANY WAY ON WITH THE STORY Sally! It's Maltravers, are you home?"
 Nolan: "NO SHE ISN'T" (CONT'D NEXT WEEK)

BEAKS

THERE USED TO BE A COUPLE OF MAGPIES (AND A CHIMP) IN THE ROOF OF THE UNION BAR UNTIL THE POWERS THAT BE TRIED TO MUFFLE THE P.A. BY PUTTING IN A FALSE CEILING. NOW THEY'RE PERCH HUNTING...

Panel 1: Bird: "No way, Sal."
 Bird: "It's an Italian sacred site."
 Bird: "It's made of burnt pasta glued together with holy water."
 Bird: "The loops are where they put the spits for pigeons that do their thing on St. Paters."

Panel 2: Bird: "Rackon that thing'll hold us, Bart?"
 Bird: "Then where the hell are we going to perch?"
 Bird: "There's some rafters inside where the rock bands play."
 Bird: "A bird's got standards, Bart!"
 Bird: "It's okay, Sal. All the best bands have gone to Sydney."
 Bird: "They felt the promoters needed work."

Panel 3: Bird: "What worries me is these white, glowing things."
 Bird: "Whenever they go out, a band appears."
 Bird: "Are they rock-band larvae?"

ANOTHER LAMINEX TRILOBITE

BEAKS 2-2

Subscriptions for the 1980 edition of "Woroni" are now
due. Payment of \$5.50 can be sent to the Woroni
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